

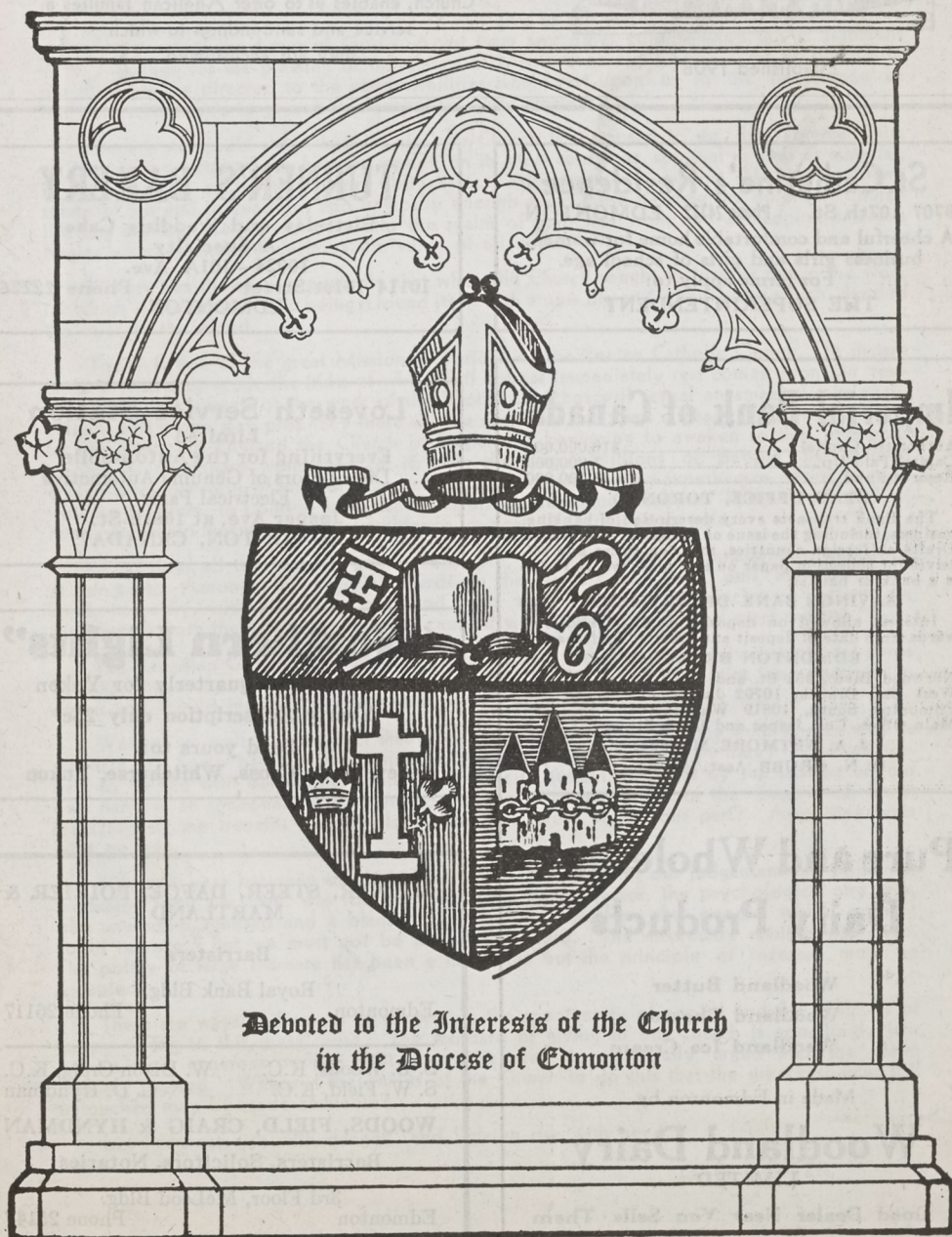
The Church Messenger

DIOCESE OF EDMONTON

VOL. VII.

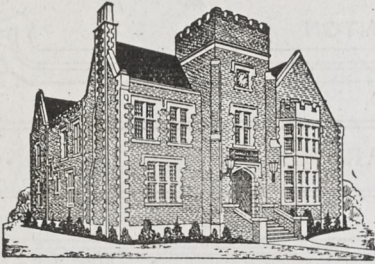
EDMONTON, FEBRUARY, 1939

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Editorial

MISSIONARY APPORTIONMENTS

THE most inspiring message the Church can give to the world is the Good News of the Gospel of the Love of God. Apart from any other consideration this is argument enough for the pressing of the claims of Missions on the Church. At Epiphanytide our thoughts are directed to the responsibilities which rest upon us in the furtherance of our Lord's command to preach this gospel to every creature.

There is no doubt that whatever else the Church is supposed to do, the supreme claim on its amazing gifts and the heaviest charge on its great resources, spiritual as well as material, is the fulfilment of its missionary obligations. All arguments against this resolve themselves in the end in evasions, and tragically enough when these become the norm of Church life the evasions are carried over into the realm of parochial work and a creeping paralysis begins which ultimately destroys the value of all effort.

History has shown us repeatedly that when the Church sought to lose its life in the work for which it was brought into being it found itself with a new life and a new lustre which dazzled the eyes of the world.

Today is one of the great Missionary Periods of the Roman Catholic Church. In distant lands it is sowing seeds, the fruits of which will appear immediately rest comes upon our restless world. A survey of the work of the Baptist Churches will reveal an amazing missionary activity and if one may prophecy there will be seen in a few years a steady onslaught in fields far and near. In England the Church of England is beginning to awaken to the enormous amount of missionary work right on its own doorstep. Millions of people are without church or ministration of any kind and some dioceses are making superhuman efforts to cope with the problem. In London for instance the Bishop has inaugurated his "Forty-Five Churches' Fund" to obtain means of spiritual assistance for nearly two million people.

What does all this mean. First, by example, we as a Church in Canada dare not sleep at our post. Amongst the many standards on the world battle front ours must be seen. And, secondly, with others so occupied with their own particular sector or salient we shall betray both them and our common cause if we fail to "go forth and meet the foe."

The Canadian Church may as well face the fact that whereas she receives at present some \$5,000 a week from people and churches outside her borders, she cannot long continue to do so and should indeed be ashamed to do so even now.

We may as well face the fact that if we are to send troops into the front line as well as maintain the home base, Apportionments will go up. Why shouldn't they? Are we forever to be fed with our mother's milk and never to sustain ourselves by the labours of our own hand in an independent existence? Are we to remain a part of the Empire of Christ receiving all the benefits and privileges and yet refuse to do our part? Apportionments must go up.

This past year has seen the beginning of an increase. In our judgement the policy of increasing forty per cent. was foolish. The most potent factor, the psychological one, was, with unwisdom, ignored and a blanket of defeatism settled on the people which nothing could remove. But we must not be misled by results. The missionary spirit is not dead. The policy of large increase has been a hindrance but the principle of increase must be accepted.

There are ways and means of recovering the spontaneity of appeal and the freshness of happy giving in this great cause. The standard of giving in our Church is appallingly low but no more generous people exist when the need is powerfully urged and the claim lovingly pressed. Where is the genius of the Church to do this that the great resources still untouched may be made available?

Let "courage rise with danger" and "giving rise with need."

G. P. GOWER.

The Page Pulpit

On Meeting Crises

"Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the way of everlasting salvation; that, among all the changes and chances of this mortal life they may ever be defended by Thy most gracious and ready help: through Jesus Christ our Lord. Amen."

* * * *

This is one of the most beautiful of our Prayer Book Collects and one which comes frequently to mind as we find ourselves continually involved in the recurring crises which arise out of the present troubled state of the world. It is not possible to forget the uncertainty by which human life is conditioned, nor is it easy to contemplate with equanimity the unforeseen and the unknown. "Ye know not what shall be on the morrow," wrote a man of tempered wisdom, and for that reason it must always be with a measure of fear and trembling that we meet the adventure of life fraught as it is with the fierceness and the cruelty of unleashed evil.

Here it is that the Christian must prove that his thought, his way of living and his approach to the future is neither a craven attitude nor an escapist's dream. He may want to pray that he may be hid until this tyranny be overpast but his strong faith and his courageous spirit projects themselves beyond the immediate crisis to the real end. He sees the vindication of God and the triumph of his faith and so he prays for a disposition towards the eternal and the real in order that he may meet the intervening changes and chances defended by the assurance of God's help.

Let us see what our attitude must be before the "unknown."

Gratitude

That the future is hidden should be a cause for nothing but thankfulness. A moment's reflection will show how undesirable, even disastrous, the alternative would be. Not only would the removal of the element of uncertainty from life rob it of interest, but it would also sap the foundations of moral conduct, and render impossible all spiritual adventure. But since men do not, and cannot, know what awaits them tomorrow, it is the part of wisdom to go towards the future in a spirit of reverent caution, from which optimism and good hope are by no means excluded.

Prudence

Wisdom or prudence will not allow men to take things too much for granted, nor assume complacently that the plans which they have made and the hopes which they have set before themselves will fructify. St. James has a word of warning for those who proceed to make their plans for the future without reference to the overruling will of God. These, in his phrase, are the men who say, "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain," forgetting that "their life is but a vapor that appeareth for a little time, and then vanisheth away." Whereas what they ought to say is, "If the Lord will, we shall live and do this or that."

Belief in Providence

Deo volente. In these days it has become rarer than once it was to encounter those two letters, D.V., in correspondence in which appoint-

ments are made, or plans for the future announced. People today would seem to be less mindful of God, and there is a tendency to banish the thought of His providence from human affairs. So men make plans without pausing to ask what His plans for them may be. Christ in His teachings, wondered how people could thus forget God and leave Him out of account; and He has told us about the Rich Fool making plans for larger barns on the very day when his soul is going to be required of him.

Perhaps this forgetfulness of God comes from the advance of science and the consciousness of man's growing control over the forces of nature, which have encouraged a spirit of independence and self-sufficiency. "We shall live," we say, "and do this or that." Yet the changes and chances of this mortal life are not less present because knowledge has increased. They are there—as they always have been; and indeed modern "progress," with its 20 road deaths a day, has greatly increased the "chances." Which of us, leaving his house in the morning, can be quite certain of returning to it at night? And if our life is the "vapor" which it certainly is, shall we not do well to remember this fact?

Not Fatalism

It might seem as though such an attitude of mind would result in a feeling that no one can ever be sure of anything, and lead to a kind of fatalism, paralysing all initiative, and making it seem not to be worth while to form any plans at all. But this is not really so. That old-fashioned "fear of God" (about which much less is heard nowadays, though it was never any kind of cringing fear, but simply the realization that He cannot be left out of account) had no such effect upon those who were accustomed to give it a large place in their lives.

But Supreme Trust

Rather it is when lives have most unreservedly submitted to God's will, and all hopes and plans and doings are thought of as subject always to His good pleasure and to His wisdom—there being a complete readiness to leave all in His hands, to do what seemeth Him good—that men can with the fullest confidence go to meet the future, and pass serenely on their way with quiet minds, untroubled hearts, and a good hope, just because of the conviction that His "never-failing providence which ordereth all things, both in heaven and earth," will order all circumstances as is best for each of us.

"Changes and chances" are bound to befall; but they will not come upon us wholly unprepared to meet them. They will not therefore either disappoint or dismay, for we have always been used to say, "If the Lord will, we shall live and do this or that"; and have learned that "in His will is our peace."

We do well in this time of recurrent crises to make the words of Whittier's beautiful hymn our own:

I know not what the future hath
Of marvel or surprise
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their fronded palms in air
I only know I cannot drift
Beyond His love and care.

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On the Editor's Table

Should Canada Admit Refugees

Nearly one and a half million people are living in indescribable misery, knocking at the doors of the world for mercy, and the number is increasing. Since 1933 some 45,000 people have found permanent homes in Palestine. England and France have admitted some 22,000. U.S.A. have allowed the immigration quota of 27,000 from Germany to be filled with refugees. Holland ever in the forefront of humane action is admitting 1,000 per week for temporary asylum. Australia has recently announced that 15,000 refugees will be permitted entry over a period of three years.

Canada has done practically nothing. The argument used by a minister of the crown justifying this sounds strangely in the ears of a thinking citizenry. He said nothing would be done so long as Canada had its unemployment problem. The retort is obvious. So long as Canada continues to pursue such selfishness in her national affairs she is likely to have the poor always with her and the unemployed as a perpetual thorn in the flesh.

History shows that nothing has ever been lost by giving sanctuary to a people. The nation has been twice blessed. Sir Samuel Hoare has pointed out that 11,000 Jews admitted to England since 1933 now actually employ 15,000 Englishmen.

But is the argument of self interest worthy of a great nation in the light of Christian teaching? Is not our moral obligation clear in this matter?

The Beam and the Mote

"In the present condition of the world we are beholding a day of judgment." This was one of the Archbishop of Canterbury's statements in a New Year's Message. And it is well to remember who it is that is being judged. The mote is easy to see but what about the beam in our own eye. Strange things exist. For instance in Totalitarian States there is no unemployment; in Democracies work cannot be found. America laments the fact that "strident ambitions of brute force" reign in certain European countries and the Federal Government hasn't the moral courage to pass sufficient laws to protect its minority people, the negroes. No strong word has come from the President and no day of prayer has been set aside for these poor unfortunates. Countries urging the settlement of the refugees from Central Europe have for years conveniently forgotten who are perhaps the most miserable people on earth, the Assyrian Christians

whose only crime was that they were sympathetic to the Allies in the Great War and so incurred the barbarous and cruel rage of the Turk. Bombs dropped on Chinese villages are charged with cotton grown in American fields which is almost on a level with the action of countries who do not mind exploiting native peoples and giving them all the benefits of western civilization from movies and cigarettes to guns and liquor but refuse to give them the best of their Christian culture and heritage. There are, alas! ugly and soul destroying beams in the eyes of every nation.

Is There A God?

Sometimes clever people fall into their own pits which they have dugged for others. We have had so many clever people throwing their pellets of intellectual mud at the Christian God that I confess to a malicious satisfaction when one of them gets spattered in return.

Professor Julian Huxley committed himself to this pronouncement in an article written for a magazine. "Even if a god does exist behind and above the universe as we experience it, we can have no knowledge of such a power."

Here, says Miss Dorothy Sayers in devastating reply is the "petitio principii," or "begging the question." It assumes the truth of the conclusion it sets out to prove. First it assumes that God, if he does exist, exists only "behind and above" and not in the Universe. No Christian says Miss Sayers could accept that because he believes he has experience of God in the Universe.

Secondly he assumes that man can have no knowledge of Him. That, says Miss Sayers is not a proof of nonexistence it is a mere opinion. You may never have tasted marmalade but that gives you no authority to say marmalade doesn't exist or that no one can taste it. Splendid shot!

Evolution

I think it is G. K. Chesterton who once remarked when commenting on the Doctrine of Evolution that he could well believe in it. It seemed, he said, to be true that the Ape and the Tiger were gradually being eradicated from the being called Man but he was afraid evolution had a long way to go as there was still much of the Ass left in him.

Which reminds me of the classic conversation between two unfriendly negroes trying to win verbal honors on the field of neighborly differences.

"Pete," said Mose, "when ah looks at you, ah sure believes in evolution." "Yes Mose," came the slow drawing rejoinder, "and when ah looks at you ah knows we ain't 'volved very far."

All of which goes to prove that evolution is not so much a doctrine as a point of view.

Personalities at Madras

Miss P. S. Tseng.—Looking very distinguished in a long blue Chinese gown, she had an amazing story to tell. She comes of one of the most aristocratic families in China, being of the 73rd generation of descendants of Philosopher Tseng, an immediate disciple of Confucius. Her great-grandfather, Marquis Tseng Kuo Fan, fought with General Gordon and quelled the Taiping Rebellion in 1860. A great-uncle was the first Chinese minister accredited to the Court of St. James', while K. Tseng, her uncle, was attache to the Chinese Legation in London (1893-1900). Her father, a well-known poet, received the Han-lin (the Chinese F.R.S.) at the early age of 24.

In 1917 Miss Tseng was the first Chinese woman to graduate B.Sc. in London University. She returned to China and founded I Fang Girls' School in Changsha, of which she has been Principal ever since. Three times her school has been attacked. In 1927 the Communists drove her out at the point of the bayonet and again in 1930 they looted and partially burnt the school; while during the present Far Eastern crisis ten bombs fell within a few yards of her. One struck the other end of the horseshoe dug-out in which fifty girls were sheltering, but fortunately no one was killed.

This dauntless gentle-born lady has been one of a team of three conducting an evangelistic campaign in ten great student centres with splendid results. Her influence on youth has been so profound that the Chinese Government have called on her to do national service amongst young people. She is the only woman amongst 35 men, including famous leaders, who have received this invitation. But her express determination is to serve the cause of peace as a Christian. Ninety of the old girls of her school have entered public life and are serving in banks government departments and as social workers. They show the fruits of her deep and abiding Christian influence. Such is the quality of life of one of the most eminent daughters of China, who has gone through the terrors of bombing, looting and destruction, and is now going to Great Britain in February in the evangelistic team that will carry the message of the Madras Conference to the Churches there.

Parental Authority

The following story is told of Bishop Gray who as a magistrate in the Children's Court used to deal with young offenders.

"There was one case of a young ruffian who was completely out of control of his parents, or rather of his mother, for the father took no interest in his children and left their management entirely to his wife. After hearing the evidence of all concerned and giving the boy some fatherly advice, the good Bishop devised the following punishment: 'The boy is to go to bed at nine o'clock every night.' The father looked pleased. 'No cinemas for a month.' The father looked still more gratified. 'And the father is to see that he does it, or be liable to a fine of ———.' The father's face fell, and the Bishop then gave him a lecture on the duties of the male parent." The sentence was, I understand, very effective.

The Church Militant

The Rt. Rev. A. Fleming, Bishop of the Arctic, has been broadcasting in England in the interests of the work in his Diocese. In the course of his remarks he said:

"Quite recently a trader returned from the Arctic and expressed opinions which were calculated to minimise the value attached to missionary work amongst the Eskimo. This is not in the least surprising to me. I am quite sure that if my mental, spiritual and moral outlook were the same as his, I, too, would seek to minimise the value of missionary work, for that would be the only way in which I could justify my position. Fortunately all traders are not the same. While many of the white people in the Arctic are careless, indifferent, and even worse, I have no hesitation in saying that, generally speaking, they are an exceptionally fine lot of men and women, and are most friendly and always anxious to co-operate with us to the fullest possible extent."

We think the Church could deal as effectively with a few more who live in glass houses.

Shakespeare's Philosophy

The other day some one asked me whether I thought Shakespeare really had found the answer to the perplexities of life and was his philosophy a good one? For an answer I give this quotation from Henry VIII. Wolsey having fallen from power is speaking:

"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels; how can man then,
The image of his Maker, hope to win by it?
Love thyself last: cherish those hearts that hate thee;

Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues; be just and fear not.
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st,
O Cromwell,

Thou fallest a blessed martyr

. . . . O Cromwell! Cromwell!
Had I but served my God with half the zeal
I serv'd my king, He would not in mine age
Have left me naked to mine enemies."

Just for your own thought compare this passage with the twelfth chapter of Romans, from which the Epiphanytide Epistles are taken and notice how close these two great writers were in ideal.

Diocesan News

FAREWELL TO ARCHDEACON CORNISH

Many expressions of regret have been heard concerning the departure of Archdeacon and Mrs. Cornish following upon his retirement from the office of Secretary-Treasurer of the Diocese. Their many friends will miss them greatly but no one would desire to deprive them of a well-earned rest from active service in the Church they have served so faithfully and long. The Archdeacon's life has been bound up with that of the Church wherever he has been. The son of the rectory, both as layman and priest he has continuously enriched the Church's witness for more than 60 years. And now after thirty-eight years as an ordained clergyman and after fifteen spent in the Diocese of Edmonton he has retired to live at the coast, ready of course as always to be of service to his Master.

The good wishes and the prayers of the whole diocese for continued good health go with them both.

It was most fitting that the departure of these two should be graced with generous gifts. Both clergy and laity were afforded an opportunity of making some practical gesture of appreciation and some token of affection.

At a luncheon on January 19th at the Corona Hotel in the presence of the clergy and their wives the Rural Dean of Edmonton, the Rev. G. G. Reynolds, on behalf of the clergy throughout the Diocese presented the Archdeacon with a purse of \$100. Mrs. Tackaberry, in the absence of Mrs. Clough who was unable to attend through sickness, presented Mrs. Cornish with a bouquet of flowers. His Lordship Bishop Burgett paid tribute to the Archdeacon's work and on behalf of himself and the clergy prayed for God's Blessing upon them.

On Friday evening, January 27th, a banquet was given in All Saints' Parish Hall in honor of our departing friends by the laymen and women. About 110 sought the opportunity thus presented of saying a personal good-bye. The Bishop occupied the chair and in his remarks made an announcement which gave pleasure to all that the dignity of the Archdeacon's rank would be retained for him under the title of Archdeacon Emeritus. The Chancellor, Mr. W. Dixon Craig, then presented him with a purse of \$310, a gift from the men and women of the Diocese of Edmonton and a token of their affection and esteem. Mr. W. W. Lowle was then called upon to make the presentation of a bouquet of roses to Mrs. Cornish. The Archdeacon in replying for himself and his wife thanked his friends for their kindness. He spoke once again of his love for the Church and of the high regard in which he held the faithful laity he had met wherever he had been. He had always tried to do his best and paid tribute to Mrs. Cornish who had been at his side to help him for more than fifty years.

At the close of the evening Mr. D. W. F. Richardson expressed the grateful thanks of those present to the All Saints' W.A. for making the arrangements for the banquet.

* * * *

On Sunday, January 22nd, Archdeacon Cornish gave his farewell message to city congregations. In the morning he preached at Christ Church and in the evening at St. Mark's.

CANON S. F. TACKABERRY, SECRETARY-TREASURER

At the December meeting of the Executive Committee elected by ballot the Rev. Canon S. F. Tackaberry, M.A., B.D., to fill the office of Secretary-Treasurer in place of the Ven. Archdeacon F. C. Cornish whose retirement has been announced. According to the Canons of the Diocese the appointment remains a temporary one until the next Synod when it exerts its prerogative of confirming such appointment.

The election of Mr. Tackaberry will be greeted with general satisfaction throughout the Diocese. He brings to his new sphere of office in the Church wide experience in the problems that confront a missionary diocese. For many years he has directed the activities of the Diocesan Board of Religious Education and during his term of office there Edmonton has become more than well known for its progress in Sunday School work and

Teacher Training. During the past few years the Summer School and the development of the Camp at Kapasiwin have both received his closest attention. As a member of the Executive Committee and the Apportionments Committee, as delegate to General and Provincial Synod he has had large opportunities of appreciating the Church's specific tasks. The A.Y.P.A. is indebted to him for counsel and leadership and the W.A. have in him one who has ever been sympathetic to the missionary efforts of that organization.

"Church Messenger" joins with the Diocese in wishing the new Secretary-Treasurer many happy years of effective service in his work for the Church.

The many friends of Mrs. L. C. Conn, member of All Saints', Edmonton, and head of the Social Service work, will be glad to learn that she has sufficiently recovered from her serious operation to return home. The prayers of the Church for her continued convalescence are affectionately offered and we trust a speedy return to health will be hers.

We extend to Mrs. C. F. A. Clough our sincere good wishes for a return to health once again. The thoughts of the Church are ever with its faithful and devoted members in their time of trial and prays they may be upborne with courage and faith.

The deepest sympathy of all is extended to the Rev. and Mrs. S. Faulks of Clandonald at the loss of their twin babies. We are glad to report that Mrs. Faulks is making splendid progress.

SUNDAY SCHOOL TEACHERS ASSOCIATION

The Sunday School Teachers Association held a Supper Meeting in Christ Church Parish Hall on Friday, January 20th, at 6.30 p.m. Members of the Diocesan Board of Religious Education were also present and about fifty were served by the Sunday School Teachers of Christ Church. After supper the Bishop addressed the gathering paying tribute to the loyalty and service rendered by the Sunday School Teachers. He stressed the need of more Christian teaching to combat the pagan doctrines of life and government which were becoming increasingly popular and urged the teachers to continue to train themselves for their great work.

The President, the Rev. G. P. Gower, spoke briefly on the Constitution and the aims of the Association and asked for co-operation from Clergy and Superintendents in promoting increased efficiency and higher standards amongst the teachers. A vote of thanks was passed to the conveners of the supper.

Following the supper a social half hour was enjoyed and at 8.15 the D.B.R.E. held the regular meeting to which the teachers were invited to learn of the work of the Board. Among the subjects discussed were the following: Religious Education in Schools, Sunday School by Post, Summer School and Camp Development and the Madras Conference.

Sunday Schools represented at the meeting included Holy Trinity, St. Luke's, St. Faith's, Christ Church, All Saints', St. Mark's, St. Pater's and the Church of the Good Shepherd, Calder.

CANADIAN GUILD OF HEALTH

The Warden of the Canadian Guild of Health, the Rev. Canon T. E. Rowe, D.D., is giving a series of lectures in All Saints' Cathedral every Friday evening at 8.00 p.m.

The importance of the Healing Mission of the Church cannot be urged too strongly. It is not enough to assert that visiting the sick, administering the sacrament and supporting hospitals is the fulfilment of Christ's command to "heal the sick." It is most imperative in these days of nervous tension and extremely artificial living, to say nothing of muddled thinking, to realize there are large areas of activity of mind and body which remain so miserably misunderstood. This misunderstanding has in numerous cases resulted in abuse and consequent disharmony and ultimately bodily sickness, and it is here that the Gospel of Christ with its deep understanding of the spiritual in man and its sane approach to the things of the body can help so much.

It is to the greater understanding of the relationship between body, soul and spirit and to the clearer direction in the principles of health that Dr. Rowe aims in these Friday evening talks.

Readers of the Church Messenger are advised to attend these lectures. They are not confined to members of the Guild but are open to all who desire to attend.

SOCIAL SERVICE NOTES

The work is still keeping up, and since the first of the year the appeals dealt with have averaged slightly more than three per day. Many of these are from the country, and they show that the need for this work is still very great.

As an illustration of what is being done, just a few days ago an emergency appeal was received from a country family, where the mother and seven children were suffering from chicken pox. They had nothing with which to carry on, and an emergency shipment of bedding and supplies was sent to them at once.

Then there was the case of a despondent mother who had become discouraged and attempted to end her life. She is now being cared for and has been fitted out with clothing.

Appeals have come in from all parts of the Diocese, and it is apparent that there is a great deal of suffering, through lack of suitable clothing, even though it has been a mild winter. It would appear that while an attempt is being made to provide food in some cases, the question of clothing has been entirely overlooked, and it is left to the Council, and similar organizations, to make up the deficiency.

The ability of the Council to help depends upon the generosity of the more fortunate members, and at the present time there is an urgent need of clothing of all descriptions, particularly under-clothing, hosiery, etc. There is also a constant need of bedding. The shelves are now badly depleted, and it is a difficult task for the helpers to pack suitable supplies. It should be possible for you to help by sending to the Council any surplus or castoff clothing or bedding, and these supplies are urgently needed at the present time. Can we count upon your help?

The Council is also badly in need of funds to carry on the work. If the cash was available it would be possible at the present time to take advantage of sales, and to secure the urgently

needed articles, but, alas, as the treasury is empty, this cannot be done. The Council is urgently in need of at least Five Hundred Dollars right now, and contributions towards this work are urgently needed. Now that it has started and is recognized as the medium for relief work in the Diocese, it is something which should have your support, and your help is solicited.

The Council has, this month, lost one of its most active members, by the resignation and removal from the Diocese of Ven. Archdeacon Cornish, and while we regret losing him our best wishes are extended to him for many happy years in his new home.

FRATERNITY OF ST. JAMES

The January meeting of the Fraternity of St. James was an interesting one, the topic for discussion being "The Church in the Community." This subject was introduced by the Chancellor, Mr. W. Dixon Craig, who supplemented his address with excerpts from the Report of the Oxford Conference. The first chapter of the Report was fully considered, this dealing with the question of "Getting Together and the Call to the Church," and is well summed up with the opening statement of the Chapter that the Church of Jesus Christ has to teach its Message and fulfil its task in the midst of a disrupted world which is forcibly seeking its way out of its trouble. What is the church to say? How is it to act? What are individual churchmen to believe and do?

The Chancellor's remarks were greatly appreciated and were followed by a general discussion of this question, which was found to be so interesting that the second chapter of the report will be the basis of discussion at the February meeting.

The Fraternity also passed a vote of appreciation to the Ven. Archdeacon Cornish, for his great services to the Church and for the interest he had taken in the work of the Fraternity, and wished him many years of health and happiness in his new home.

CANADIAN CHURCH UNION

Edmonton Branch

The monthly meeting was held at St. Stephen's January 16th. After transaction of regular business the Chairman, G. G. L. Moore, gave an interesting paper on "The First Prayer Book of Edward VI as compared to the one in use now."

The Canadian Church Union is a Dominion-wide society within the Church of England, formed to maintain and advance the principle that the Anglican Communion, in its doctrine, discipline and worship, is an integral part of the One, Holy, Catholic and Apostolic Church. The society aims at providing a means of unity and fellowship for all those communicant members of the Church in Canada who believe in the truth of this principle and are willing to pledge themselves to work for its promotion. The Canadian Church Union is officially affiliated with the Church Union, England, and represents that society in a number of its works in the Dominion.

The next meeting is February 20th, 8 p.m., in Guild Room of All Saints' when Rev. Canon Rowe will give the address.

Edmonton Secretary is Mrs. T. F. Swallow, 9814 110th Street, Phone 24657.

EDMONTON DIOCESAN BOARD OF W.A.

Quarterly Board Meeting

On January 20th the Board Meeting was held at Holy Trinity commencing with Communion service at 10 a.m. Canon G. G. Reynolds was the celebrant assisted by Rev. G. P. Gower and the Canon also gave the address. The service was well attended.

When the business session opened at 11.30 in the Parish Hall, over 100 answered the roll call. Out of town branches represented were: Wetaskiwin, Ponoka, Tofield, Leduc and Millet. The members stood in silent tribute to the memory of two Life Members who have passed to higher service since our last meeting, Mrs. Sissons and Mrs. Gravelle. The President extended to all members of W.A. best wishes for 1939, and also welcomed Mrs. S. F. Tackaberry as new Girls' Secretary. Mrs. Reed also extended congratulations to Mrs. Marshall of Christ Church on the occasion of her 50th wedding anniversary.

Messages were read from Mrs. E. Gee, our Honorary President, and Miss Lillingston, Toronto, also a letter from Social Service Council asking for donations of clothes and boots, as the shelves at Social Service rooms are almost empty.

The reports of all officers were read and were most gratifying. All departments seem to be making progress. New branches are being formed in several districts.

The Diocesan Board has paid its pledge in full and donated \$358 to the Bishop for work in the Diocese.

The programme for our Silver Jubilee Annual Meeting to be held March 15th, and 17th, is being prepared and will soon be ready. We hope to have a very well attended meeting on this occasion. A committee is hard at work preparing the history of our W.A. which is going to be very interesting. The little book called, "Through the Years," will be on sale at a very small cost and I am sure you will all want several.

We had as our luncheon guests, Ven. Archdeacon and Mrs. Cornish, who by the time you read this report will have left Edmonton to reside in Victoria. On behalf of the Diocesan Board, Mrs. Reed presented Mrs. Cornish with the gift of a book with our best wishes that she and the Archdeacon will be very happy in their new home and enjoy a well earned rest. The Archdeacon replied, saying how much he appreciated the W.A. honoring his wife in this way. He assured us he would always keep the W.A. in his prayers and thoughts, urging us to go forward and carry on the work so faithfully done in the past and wished us every success. The Archdeacon took the noontide prayers and after lunch we had an opportunity to talk to the Archdeacon and Mrs. Cornish and to say a very reluctant "Good-bye."

During the afternoon we had the pleasure of a visit from Rev. T. J. Matthews of Edson who spoke on his work through the Coal Branch, taking us back in thought to the days of the Edmonton Mission, from where in the pre-war days this work was started afterwards being carried on from Edson. It was most interesting to hear of its progress. Mr. Matthews also spoke of the work being done with regard to Religious Education in our schools and how very necessary this work is. Already several schools are including Religious Education in the class room and it is hoped we shall soon see it introduced in every school.

A.Y.P.A. CONFERENCE

February 17th to 19th

The Annual Conference will be held as above. The Bishop will preach at the morning service and the Rev. Charles Reeves of Innisfail will be the guest speaker at the banquet. Full details may be secured from any A.Y. officer.

D.B.R.E.

The Sunday School Teachers Association enjoyed Supper at Christ Church, Friday, January 20th, following which a meeting of the D.B.R.E. took place.

The Bishop, who spoke very sympathetically to the teachers, presided at the D.B.R.E. and announced the resignation of Capt. W. R. Baker after eleven years' of faithful service.

The Rev. Arthur Elliott of Leduc, who has already done yeoman service for the Board, was unanimously appointed chairman. The Rev. L. D. Batchelor of All Saints' was appointed Secretary in place of Canon Tackaberry, whose indefatigable labors for the Board have met with a large measure of success.

A report on the question of Religious Education in Public Schools was presented and considered. The Board was charged with arranging the Summer School programme so as to include a Conference for Young People and a Leadership Course in addition to regular school.

The meeting reached a happy conclusion and was closed by the Bishop.

The "Church Messenger" extends its sympathy to Capt. Wilfred Baker and trusts that he is now well on the way to convalescence. It also desires to thank him for his long, faithful service and diligent interest in the work of the D.B.R.E.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

Highlights from the Cathedral for January include the Annual Choir party at which the members of the Choir are the guests of Mr. Vernon Barford. It is a real evening and gives the Choir scope for the airing of their general knowledge as well as their singing ability.

The large Choir Festival which comprises the writing of lyrics as well as the successful rendering of both words and music, was enthusiastically received and brought forth poetic efforts that would be a credit to song writers of any age.

At the suggestion of the Assistant Rector we append three limericks that were submitted for the approval of the Choir. They are definitely topical but they do indicate what may be said about church officials without offence. If they do not appear you can blame the Messenger's Editor.

We've got us a warden named Powell,
Who to Vestrymen made this avowal,
The Choir always sings
The same blooming old things,
And it's time that we started to howl.

CHURCH MESSENGER

Our Rector is named Dr. Rowe,
From him, Greek words easily flow.
But the force of his sermon
Is lost on our Vernon
For he's usually asleep, don't you know.

Old "Batch" is our Rector's assistant,
On Church Singing he's very insistent.
Says he'd sing, or he'd chant,
If he could, but he can't,
Which we don't think is very consistent.

In the eyes of your correspondent the activities of the Choir must take precedence over other church affairs, but the Annual Congregational Meeting also deserves mention.

The Rector, Dr. T. E. Rowe, presided at the general meeting and accepted reports from the various organizations. All reports were of a definitely enthusiastic nature.

Four new members were elected to the Vestry, the other eight being returned for another term. Mr. Herbert Story was elected as Peoples' Warden and Mr. T. A. Powell returns for another year as Rector's Warden.

On Saturday, January 24th, a farewell dinner arranged for the whole Diocese, was tendered to Ven. Archdeacon and Mrs. Cornish. The best wishes of the Cathedral Church go with the Archdeacon to Victoria.

CHRIST CHURCH

THE REV. G. P. GOWER

Annual Meeting

The Annual Meeting was held in the Parish Hall on Monday, January 16th, and the record of the year's work was presented by the various organizations. The following officers were elected for the coming year: Rector's Warden, Mr. A. Chard; Peoples' Warden, Mr. R. Cautley; Vestry, Messrs. R. P. Blakey, C. Chapman, A. H. Elliott, C. Kilgour, G. C. O'Connor, H. P. Reid, F. Rowsell, J. R. Scott, D. W. F. Richardson, A. F. C. Watt, J. Norquay, H. P. Brown.

The Rector acknowledged the loyal support the work of the Church had received. Attendance at worship had been maintained at a higher level. Festival and special services were consistently marked with a filled church. Financially the year was a little better than last, the increase having been diverted to the reduction of the capital debt. Young Peoples work had progressed and the Sunday School report showed a splendid advance on the previous year. The one blot on the record was the failure to pay the apportionment, the sum of \$1,000 being the smallest amount paid in many years. The Rector made an earnest appeal for better response next year.

Of the total income of \$7,262, \$6,223 came by direct contribution. The Building Fund received \$650 in donations from individuals and organizations who are responding with splendid spirit to the challenge to wipe off this debt. Since the beginning of the year this fund has been augmented by subscriptions approximating to \$3,000 and \$1,000 has been paid as a first instalment.

The W.A. revenue amounted to \$840 and the Women's Guild approximately \$800. Both these organizations have been very generous in their assistance to the Parish.

The Sunday School receipts, since the inauguration of the envelope system, increased to \$464. The monies being largely devoted to outside needs.

Missionary needs, Broadcasting and Social Service claims have been met, some \$1,700 being allocated for these objects. Social Service received \$248.

The parish faces the year with a most optimistic spirit. Heavy work lies ahead but once having turned our corner we do not propose to retrace our steps along the path we commenced to tread with such heaviness some four years ago. May God bless us in all our undertakings.

Women's Guild

The annual meeting was held on Tuesday, Jan. 10th. The following officers were elected for 1939: President, Mrs. J. M. Forbes; 1st Vice-Pres., Mrs. Parry; 2nd Vice-Pres., Mrs. W. McNab; 3rd Vice-Pres., Mrs. H. Kennedy; Secretary, Mrs. Thompson; Treasurer, Mrs. Norquay; Hosp. Convener, Mrs. F. Bore; Linen, Mrs. Halliday; hangings, Miss Merryweather; Choir, Mrs. Gould; Tea Convener, Mrs. F. Polley; Church Messenger, Mrs. Richardson.

On January 24th the Guild provided a most enjoyable evening's entertainment at the Old Time Party in the parish hall. A large crowd enjoyed the fun and the proceeds were devoted to the Mortgage Redemption Fund.

Men's Club

The January supper meeting was attended by 50 members. His Honor the Lieutenant Governor graciously consented to be our guest and gave a most interesting address on "Having a Philosophy of Life," illustrating his remarks from the Book of Job. Our Bishop also was present and we were glad to have friends from other parishes.

Young Men's Club

The Y.M.C. have had a series of good meetings since the New Year. Mr. Percy Brown spoke on Germany. Mr. E. Norman spoke on the Toc H. plan for blood transfusion. Mr. Van Buskirk gave an address on "Money and Saving," and the Central Bus Lines showed an interesting travelogue film.

Cubs

The increase in the number of Cubs has necessitated the division into two packs. The second one is now under Mr. Ed. McDormand.

W.A.

The following officers were elected at the annual meeting held on Tuesday, last month: President, Mrs. R. P. Blakey; 1st Vice-Pres., Mrs. Brodie; 2nd Vice-Pres., Mrs. Kirkland; Secretary, Mrs. Gutteridge; Treasurer, Mrs. Bryant; Social Service, Mrs. Timlech; U.T.O., Mrs. Driscoll; E.C.D., Mrs. Wild; prayer Partner, Mrs. S. Morrison; Living Message, Mrs. Carson; Senior Girls, Mrs. Sutherland; Intermediate Girls, Mrs. Bryant; Junior Girls, Mrs. Bellamy and Mrs. Pocock; Little Helpers, Mrs. Garton; Dorcas, Mrs. McCurdy; Hospital Convener, Mrs. McLachlin; Flower Convener, Mrs. Hooper.

Church Messenger Subscription Now Due.

ST. FAITH'S

The Rev. C. F. A. Clough

W.A.: The two offices have now been filled, and the acceptancy by Mrs. R. Gittens to the office of President of the W.A. and Mrs. J. Hall to that of President of the Girls' Auxiliary, means much for the work they have in hand.

Annual Parochial Meeting: Was held on January 16th, when reports were received from the offices of the 16 Parochial organizations.

The Wardens and Members of the Vestry of the are as follows: Rector's Warden, Mr. J. Carter; People's Warden, Mr. Bruce Cooper; Envelope Secretary, Mr. E. Shaw.

Members of the Vestry: Mr. E. Shaw, Mr. W. H. White, Mr. A. Potter, Mr. W. Tout, Miss Jackson, Mrs. R. Miller, Mr. S. Cheston, Mr. Greene, and Mr. C. Mann.

Lay Delegates: Mr. Carter, Mr. Potter, Mr. Cooper, and Mr. Currey.

Congregational Social

The Congregational Social was held in the parish hall, on Friday, 27th, when we were entertained by a showing of a travelogue which proved most interesting.

Members of the congregation and choir took advantage of this gathering to present to Mr. and Mrs. R. Moss a small token of their regard and appreciation for the work they have done in conjunction with the choir over a period of many years. We sincerely hope that since they are not moving away, we shall be able from time to time to use their services in conjunction with the choir work.

Confirmation Classes

The Rector is anxious to receive the names of those desirous offering themselves for confirmation.

Church Messenger Subscriptions Now Due.

ST. PAUL, JASPER PLACE

The Rev. G. A. Schultz

St. Paul's Church held its annual congregational meeting on Friday, January 6th, in the parish hall. Annual reports of various organizations, including Warden's report, W.A., Choir, Sunday School, and Scouts, were read and adopted. These organizations are all in a flourishing condition and have accomplished much work during the year.

The following were appointed to the Vestry for 1939: Rector's Warden, Mr. Sheppard; People's Warden, Mr. J. H. Dallamore; Vestry: Mr. T. C. Griffiths, Mr. Cameron, Mr. H. L. Bennett, Mr. Gilbert Wright, Mrs. C. W. Johnson. At this meeting a social committee was appointed by the Rector consisting of Mr. H. L. Bennett, Mr. L. St. Laurent, Mr. R. Dallamore, Miss Alice Young, Miss Effie Dallamore, Miss Marian Cottle, Miss Marjorie Johnson. A budget was drawn up and discussed and later turned over to the Vestry for further action.

On January 15th we were honored by having with us Archdeacon Cornish. He celebrated Holy Communion and preached a very moving farewell sermon. The best wishes of St. Paul's go with Archdeacon and Mrs. Cornish to their new home.

We are looking forward to February 12th when Bishop Burgett will visit St. Paul's and will preach at the service of Morning Prayer.

The W.A. held its annual meeting on Thursday, January 5th, at the home of Mrs. T. S. Jeans.

The annual report was read and adopted, and showed much work accomplished through the year. All obligations have been met and a small balance remains in the bank. The following officers were elected for the current year: Hon. President, Mrs. G. A. Schultz; President, Mrs. T. C. Griffiths; Vice-President, Mrs. T. S. Jeans; Secretary-Treasurer, Mrs. B. C. Nicholls; V.T.O. and E.C.D., Mrs. C. W. Johnson; Social Service, Mrs. T. S. Jeans. It was decided to leave the appointment of a Social Convener until a later date.

The Choir held a business meeting on January 8th and appointed officers for the year as follows: President, Miss Marjorie Johnson; Sec.-Treasurer, Miss June Taylor; Librarian, Miss May Johnson; Acting Organist, Miss Marian Cottle.

On Friday, January 20th, the Sunday School had a very enjoyable sleigh ride. The affair was brought to a successful conclusion at the parish hall with cocoa, "eats" and games.

Baptism: Doreen Alaire Weeks, baptized Jan. 8th, 1939.

Church Messenger Subscriptions Now Due.

HOLY TRINITY

The Rev. G. G. Reynolds

Holy Trinity W.A. held a corporate communion on Tuesday afternoon, 24th January, when twenty members were present. This service was followed by the regular missionary meeting.

St. Aidan's Club House held a reception for Anglican students in the University, who were able to find time between lectures to attend the reception. His lordship the Bishop received the students, assisted by the Rev. Canon G. G. Reynolds and the hostesses, the Misses Smith. Mrs. W. J. Melrose and Mrs. John W. Hugill poured tea. Some fifty students attended this reception Tuesday, January 24th, and were made acquainted with the facilities offered by this Anglican Club House.

The Vestry of Holy Trinity invited the men of the church to a smoker and entertainment on Monday evening, January 23rd. His lordship the Bishop was present and spoke to the men. Some 75 men were present. A mixed programme was first given, then coffee and doughnuts were served by the men of the church, and this was followed by an intensely interesting illustrated lecture by Col. Stewart Dunn, on "South China, Past and Present."

The choir of Holy Trinity held a social evening for the members of the choir on Thursday evening, January 26th, after the regular choir practice. New members were welcomed and a good time was enjoyed by all.

The very active A.Y.P.A. under Howard Reeves enjoyed an illustrated travelogue on Wednesday, January 25th, and they are preparing scrap books for sick children in the University Hospital.

Church Messenger Subscriptions Now Due

ST. STEPHEN'S

The Rev. J. C. Matthews

The annual parishioners meeting was held on Tuesday, January 17th. There was an attendance of around fifty people. Lunch was served during the intermission between the reading of reports and the election of officers.

Mr. W. Petherbridge was appointed Rector's Warden, and Mr. J. Buchannan elected People's Warden.

It Can be Done—It Has Been Done

The following letter speaks for itself. It is one of many received. Another came recently ordering our publications for Brussels, Belgium. Provision is made for those schools which want one Lesson for all pupils over 8 years of age, for those who wish three, four or five grades and for the school graded similarly to the day schools.

G.B.R.E.

Dear Reverend Sir:

Thank you for your letter of the 3rd. The response to the map drawing question has not been so good but enclosed is one of the results. Others too have made a good try.

Your letter suggests that some maintain that it is not possible to obtain expression work and the answering of leaflets. It may not be easy but it can be done.

Our experience at _____ may be of interest.

I came here over seven years ago and found a Sunday School of six children. Have never solved the mystery of how it got down to that size, but I do know it was uphill work to get together anything like a school. My fear was that these would leave in disgust before we got a few others to go with them. But we now have an attendance of 75 and a membership of over 100 and the school is growing.

It took a long time to get any written papers returned. But by constant asking and encouraging a certain number did bring them faithfully, others spasmodically.

This year for the first time we issued diplomas—for 1937. These had not been promised. But we had always given presents on the Christmas tree. A Mothers' Club has been providing these and this Christmas the question was raised as to whether it was the best policy or not. I said that I had long thought of giving diplomas but had not been able to afford them. Also wanted to give "Anglican Pins" as rewards but was confronted with the same difficulty. The mothers then agreed to give up the idea of presents and finance the diplomas and pins instead. Some were a bit afraid what might happen to the Sunday School as a result.

The result has more than justified the change. No one showed any disappointment over the absence of presents and the Christmas Sunday School affair was a great success.

I then set to work to make out a list of those entitled to diplomas and these were issued with special reference to the number of written papers handed in. Though no diplomas were promised beforehand, the pupils knew that written papers were required of them and they received stars on a large chart when they brought in their papers. And by the way, this star chart had a very good effect in getting the papers brought in.

When the list of diploma winners was made up I read it out in Sunday School and appended a list of those who had brought in a respectable number of papers but not enough for a diploma and told these latter that they could come every day that week and do some work to make up

what they lacked. They responded wonderfully to this and completed the work for their diplomas. These only obtained "Pass" standing while those who completed their work within the year obtained "1st", "2nd" or "3rd Class Record". Two girls missed that week's extra work and were given another opportunity. They have nearly completed the required number of review papers.

And everyone is taking pride in the Sunday School in a way they have never done before. Even the "Child's Own" pupils are bringing in papers with the two questions at the foot of the page, written out with the help of parents.

It took a long time to get our teachers using the monthly report form regularly. Now they are doing it and are realizing how valuable a part of the work it is. Have been encouraging teachers to write in the pupils' standing in conduct, etc., in addition to the one item provided for in the recent report forms.

One effect of the use of diplomas, reports, etc., is to make the Sunday School more professional—or perhaps "business-like" is a better word. And it is more business-like to require definite work of them in the shape of written papers. Those who lack confidence in the written paper idea, perhaps have the all too common notion that children want it all made as easy as possible for them, but the real result of making it "free and easy" is, it seems to me, to make the children despise the Sunday School. Certainly our pupils have a new respect and love for their school since we succeeded in getting them really down to business.

And they pay better attention to their teachers when they know that they are to have a chance to put down in writing what they have learned and will probably be catechized in it as well.

The answers on the papers enable one to correct wrong ideas, e.g., most of them got confused about the meaning of "heaven" in a recent paper.

And there is the humorous side too—the "howler" appears fairly often. In answer to a question about Lent one child wrote "we're 'spostoo' deny ourselves".

One boy who had attended non-conformist Sunday Schools before, was quite delighted with the written answer plan of our papers. He said they had nothing like it in the schools he had attended.

If our children could express themselves, many of them would tell us that they despise our Sunday Schools because they are so ineffective as compared with the day schools. We can win their respect and allegiance by proving the opposite.

Faithfully yours in Christ.

Comments Original and Otherwise

"Curate"

DOCTORS AND MINISTERS

From an address on "Medicine and Religion" by Lord Horder, Physician-in-Ordinary to the King, I make the following quotation: "The doctor must be priest in his attitude toward his patient's spirit, and the priest must be doctor in his attitude toward his patient's body."

"The body and the spirit are partners during man's lifetime—an indissoluble partnership till death do them part."

"So close are they interwoven that though the sphere of the physician is primarily the body, the overlap of both is considerable, and must be acknowledged and allowed for, if they are to discharge their duties in man's interest."

"The doctor who regards the spirit as a mere expression of bodily function is not justified in his thesis by the available facts, and the priest who refuses to recognize the part played by the body in man's nature, is still dominated by the doctrine that considers the body essentially evil and a mere drag upon the progress of the soul."

RE-UNION PROSPECTS

From the days of the Reformation until a half century ago, the tendency in Protestant Christendom was toward division. Men tried to justify this division by saying that the competition that resulted therefrom, tended to keep the different religious bodies on their toes. To-day that attitude has largely changed. To-day the average Christian realizes that our divisions are not only contrary to the mind and intention of Christ, but that a united front is a necessity if the Church is to wage a truly successful warfare against the evils of our time. The desire for re-union has taken the place of the desire for further separation. As evidence of this change, we can point to the fact that three communions have united in Canada, three others in south India, the two Presbyterian bodies have united in Scotland, the separated Wesleys have come together in England, and inter-communion has been arranged between the Anglicans and the Old Catholics. Evidence of this desire for re-union is to be found also in the several Conferences on Faith and Order, where representatives of all religious bodies except the Roman Catholic met together for frank and friendly discussion of their theological and ecclesiastical differences. A further evidence of the same spirit is seen in the development that has taken place in the gathering of the International Missionary Council, which had its last meeting in Madras last December. In this connection, I would like to quote Dr. John R. Mott, a leader whose world vision is second to none to-day: "In my world journeys and contacts, in the pathway of serving three world-wide Christian organizations, nothing has impressed me more than the dawning of a truly ecumenical vision upon leaders of so many Christian communions, large and small. On every hand are evidences of the growth of the ecumenical spirit, and of the

multiplication of serious proposals and constructive measures for the drawing together of the Christian Churches. It is a striking fact that this comes at a moment in the life of the world characterized by the startling manifestations of divisive tendencies and forces."

A CHRISTMAS MESSAGE

A Toronto friend has kindly sent me a copy of the Christmas message of the Archbishop of his Diocese. Here is one paragraph from that message that I would like to pass on to the readers of the Church Messenger:

"Christmas illustrates the great truth that the best way is to go right into the place where help is needed. Christmas is the repudiation of the bystander's attitude to life. Aloofness never helps. The easiest job in the world is that of standing on 'the side lines of life' criticizing the people who are trying to work out the ideal with the crude materials they find to hand."

TRAGEDIES OF RACE HATRED

An English paper calls attention to the fact that in 1922 Dr. Walter Rathenau, German Minister of Foreign Affairs, was assassinated in Berlin. Dr. Rathenau was a Jew. On the day of his funeral, mourners marched in thousands through every city in the land in silent mourning. President Ebert said on that occasion: "This atrocious crime has struck not only at Rathenau, the man, but at the whole German people."

The last word in this tragedy on the human side came from the victim's mother. She, a Jew, wrote the mother of the murderer as follows:

In my unspeakable grief I stretch out my hand to you, most suffering of women. Tell your son that I forgive him in the name and spirit of the murdered man, as may God forgive him if before an earthly justice he makes a full and open confession and repents before the justice of Heaven. Had he known my son, the most noble that the earth has borne, he would sooner have turned the murderer's weapon on himself than on him. May these words give your soul peace.

MATHILDE RATHENAU.

In 1922 a Jew was murdered by a German. In 1938 a German was murdered by a Jew and at once a pogrom is organized in the streets of Berlin, smashing and destroying Jewish property, and arresting and beating Jewish citizens, and this uncivilized hooliganism was called by Dr. Goebbels, the Minister of Propaganda, "the justified and comprehensible indignation of the German people about the cowardly Jewish murder."

Surely comment is not necessary.

(Continued on page 10)

M.S.C.C.

THE INTERNATIONAL MEETING AT MADRAS

The Meaning of a World Conference

In 1928 the Mount of Olives, at the city of Jerusalem, the International Missionary Council held a Conference eminently notable for the history it has made in regard to the missionary enterprise.

At Christmas time, 1938, ten years later, the Madras Conference is even more significant.

All the great conferences before 1928 were held in western countries, from which missionaries had been sent forth—Madras is right at the heart of the great Oriental fields.

At Jerusalem there were two hundred and thirty-one delegates from fifty different nations, with fifty-two who were distinctly "nationals" from the Churches on the field. At Madras there were four hundred and fifty delegates, one-half of whom represented the non-western Churches.

Delegates were present from over sixty countries, representing all parts of Asia, Africa, Europe, North America, South America, Australia, and the Islands of the Pacific. For the first time in its history, all parts of the vast continent of Africa were represented at a world gathering, and the representation from Asia was equally widespread.

Great Britain was represented by the Bishop of Winchester and the Bishop of Guildford. Two Bishops were present in the large delegation from Africa; from India, the Bishop of Calcutta, the Bishop of Dornakal, the Bishop of Madras. The Bishop of Singapore was present, also the Bishop of New Zealand, and the Archbishop of New South Wales, Australia.

Confronted by a world rent and torn with the selfish passions and ambitions of men, with the foundations of society shaken and the fundamentals of the Christian faith assailed as rarely before, the Church of the Living God is endeavouring to recover its lost power of acting with a united mind, and to regain its lost authority of speaking with a common voice.

Two of the great issues discussed at the Jerusalem Conference of 1928 were: (1) The relation of Christianity and its Missions to the non-Christian religions, and (2) The relation of the Home Churches and their boards and missions to the younger Churches which had grown up in the foreign fields.

The latter of these problems was the foremost at Madras. The abiding question is: How can Churches be developed which will be truly autonomous and self-dependent?

The following are some notes taken from studies of this subject in preparation for the Conference and quoted in Canon Gould's Report to the General Board of Management of the General Synod last September:

"It is when we study the programmes and reports of these world-wide Conferences, that we perceive and appreciate the wide and, generally speaking, separate fields that are the concern and engage the attention of the 'Younger' as

compared with the 'Older' Churches.

"The face of the International Missionary Council is turned towards the Younger Churches; their conditions; their present position; their problems; their attainments; their failures; their hopes. It is in this fact that we find the reasons for the special and widely-spreading contacts of the International Missionary Council and the remarkable results achieved by it."

The circumstances which surround the Younger Churches, of the Overseas fields, in this time of world-wide stress and strain are described in this quotation:

"Christianity here comprises only a small minority of the people; and although its influences radiate far beyond its immediate circle, it is a new and foreign phenomena in a world of deep-rooted religions, ancient institutions and customs.

"The Younger Churches, too, are beginning their career in face of changes as gigantic as any that have taken place in history. . . . The meeting between Europe, the most vital power of recent centuries, and the East, has caused a psychological, social, cultural, moral and religious earthquake in the east. . . . It is within this general framework that the meeting between Christianity and other religions takes place. The small Christian communities have to fulfill their task and develop their life amid a world in transition, a transition in which they are themselves involved.

"The younger churches are thus confronted with the same issues which have arisen in several western countries, but the difference is that they have neither numbers nor a Christian tradition behind them."

"There are some facts in the growth of the Universal Church which the older Churches must not overlook.

"Until recently missionaries were in the spotlight, both on the Foreign field and before the Home Church. They were the pioneers, the preachers, the bishops and everything else. They so filled the picture that they held the interests of the Churches which sent them forth and by those Churches they were enthusiastically supported both in money and prayer. Within a decade or two, insofar as the missionary was successful, his mother-Church-mindedness gave place to an infant-Church-mindedness. Increasingly there grew up in the younger Church preachers and even bishops native to the land and the missionary became less obvious, less in the spotlight. He faded into the larger picture of a Church in a foreign land.

"This result was inevitable in the missionary undertakings of those bodies whose objective in evangelization is expressed in the building up of an organized Church.

(Continued on page 9)

In Memoriam

Rev. Canon Gould

I was present at the meeting of the Board of Management and took part in the election by ballot of Rev. Canon Gould as successor to the late Canon Tucker. At that time Canon Gould was a missionary in Palestine. My acquaintance with him was very limited. In consequence, I had no very definite views as to the wisdom of our choice. I remember, however, that the Hon. S. H. Blake, who had more opportunity than most of us of forming an estimate of Canon Gould's qualifications, brought his fist down on the table when the result of the balloting was announced, and exclaimed: "Thank God for that." Since that day the Church in Canada has had abundant reason to re-echo that note of thanksgiving, because of the splendid capacity and devotion that Canon Gould has manifested in the promotion of the missionary undertakings of the Church.

In addition to the leadership and supervision of the work generally, his term of office was marked by two outstanding achievements. These were the initiation and successful completion of the Forward Movement and the Restoration Fund. By the former, a total sum of \$3,043,668.79 was contributed to the several undertakings of the Church. It was part of this Fund that made possible the inauguration of the present General Synod Pension Fund. From this same Fund the General Board of Religious Education received a grant of \$25,000. It was that grant that made possible the purchase of the two publications that were supplying our Sunday Schools with literature on party lines, and which resulted in the production of the present series of publications, which have tended to unify, instead of divide our constituency. That was one of the really great achievements of the Canadian Church, and it was made possible by the Forward Movement.

At a time of unusual financial stringency, nearly another million was raised to replace the capital that was lost in Winnipeg. I can well remember the feeling of bewilderment that characterized a meeting of the M.S.C.C. Executive Committee that was called soon after the announcement of those losses. The meeting began in bewilderment, and I fear would have so ended, had it not been for the courage and initiative of the General Secretary. Immediately the news of the disaster was received, entirely on his own initiative, he went to Winnipeg, ascertained all available information, returned to Toronto, and formulated the plan by which the laity over a period of three years were to raise a Restoration Fund, while the Bishops and Clergy were to contribute to a Maintenance Fund that would provide an amount equal to the income of the lost capital for the same time. Both these suggestions were gratefully accepted by the Church and both achieved their objective under the leadership of the man who initiated them.

In recognition of his splendid service over a period of 25 years, the Board of Management

three years ago passed the following resolution, which was adopted with considerable acclaim:

Resolved:

"That the Board of Management of the Missionary Society of the Canadian Church desires to place on record an expression of its deep gratitude to the General Secretary, Rev. Canon Gould, B.A., M.D., D.D., for the splendid service which he has rendered the Society during the past 25 years. Looking back over a quarter century of its activities, the Board recognizes how greatly the clear vision, sound judgment, zeal and self-sacrificing devotion of Canon Gould have contributed to the success of its achievements in the Canadian and Foreign Mission Fields.

"The faith, enthusiasm and great constructive energy which he manifested in connection with the organization and direction of the Forward and Restoration Fund Movements and his service as a member of the Anglican National Commission, in addition to his own onerous duties, have been an inspiration to all the Church's leaders and workers.

"We heartily congratulate Canon Gould on the completion of 25 years' service as General Secretary, rejoice in the abundant fruits of that service and earnestly pray that through God's blessing upon him, he may yet be spared many years to serve Christ and His Church in this land."

Presented a silver tea tray engraved:

"Presented to the Rev. Canon Gould, M.D., D.C.L., by the members of the Board of Management in recognition and appreciation of 25 years of devoted service as General Secretary of the Missionary Society of the Church of England in Canada; and as an acknowledgment of his leadership in many departments of the work of the Church in the Dominion."

Granted to the Committee permission "to put a Mural tablet in Church House as a commemoration of Canon Gould's 25 years of service."

The tablet bears the following inscription:
1910 - 1935

"This tablet has been erected by the Missionary Society of the Church of England in Canada as a tribute to the Rev. Canon Gould, D.D., General Secretary of the Society, to mark his twenty-five years of devoted leadership and service in that capacity, and in commemoration of his achievements in connection with the Anglican Forward Movement of 1918-1921, the Anglican National Commission of 1927-1930, and the Restoration Fund Campaign of 1932-1935."

His very extensive and equally reliable knowledge of all the fields where the Church was engaged in Missionary undertakings, was of incalculable value to the Board of Management.

The name of Canon Gould, General Secretary of the Board of Management, will ever hold an honoured place in the early history of the Missionary work of the Church of England in Canada.

A Roman Catholic member of a deputation to interview the Minister of the Interior, a few days after Canon Gould's death, concluded his tribute to Canon Gould with the prayer "God rest his soul." So say we, every one of us, "God rest his soul."

J. M. SNOWDON.

Note: Owing to an error on the part of the editor, this "appreciation" was not published in the January issue.



INTERNATIONAL MEETING AT MADRAS

(Continued from page 7)

"These young Churches have through the decades been built up and strengthened with a suitable organization and a devoted, though numerically weak, membership. And to-day—as indicated by reports from almost all lands—they have become conscious of an urge to turn towards the non-Christian community in an effort to share their Christian knowledge and experience.

"The older Churches can hardly fail to see in this a consolidating and expanding of gains in the past. They are aware that in one sense the task of evangelization is just beginning, that evangelism, in any complete sense of the word, **must be led by the younger Churches.** They rejoice to find that these Churches, in which Christian vision and enthusiasm are becoming increasingly evident, are now able and ready to accept that leadership. They recognize too how imperative it is that a Forward Movement for Evangelism be undertaken if the indirect results of the Christian work which has been carried on for so many years in non-Christian lands are to be conserved.

"They realize that in many of these lands the reforms in social, educational and political life have a Christian flavour and that it is only through strong Churches that these improvements can be made permanent.

"If, therefore, a forward movement in evangelism is to be successful there must be increased support from the Western Churches. This will take two forms, one of which is financial assistance. The younger Churches cannot yet fully maintain themselves. New evangelistic efforts will necessitate workers going out to places where there are no churches, which means that their maintenance for a time will be necessary. Large quantities of Christian literature, since it is to be distributed among non-Christians, must be supplied free, or nearly so. Insofar as the work is successful new churches will spring up which will of necessity need to be helped financially for a period of years. This furnishes concrete opportunity to the older Churches to co-operate with the younger Churches in a balanced project in evangelization.

"And, secondly, the older Churches must give support in personnel. The missionary is still necessary to the younger Churches in this new task that is challenging Christianity. This means more than that he should engage personally in some pioneer evangelistic task to which he may be assigned. It means also that to the younger Church he represents the stability, the tradition,

and the assurance of the historic Christian Church. He carries the experience and convictions of nineteen centuries of Church history. The younger Churches are linked through him to that background and also made conscious of their fellowship with millions of Christians in other lands. Thus, apart from the help of his individual devotion and ability, the missionary is a most significant factor in the projects in evangelization which the younger Churches are now beginning to undertake.



A VISIT TO CANADA OF A MADRAS TEAM

EASTERN CANADA—

Speakers from the Orient:

Dr. Hachiro Yuasa—of Japan.

Dr. Rajah Nanakim—of India.

Dr. Lucy Wang—of China.

Schedule

1. St. John—Tuesday and Wednesday, February 7th and 8th.
2. Montreal—Wednesday and Thursday, February 15th and 16th.
3. Ottawa—Friday, February 17th.
4. Toronto—Sunday, Monday, and Tuesday, February 19th, 20th, 21st.
5. London—Wednesday, February 22nd.

WESTERN CANADA—

Speakers from the Orient:

Dr. Y. C. Yang—of China.

Professor Camargo—of Mexico.

A lady speaker from India or Burmah

Schedule

1. Vancouver—Thursday and Friday, March 16th and 17th.
2. Calgary—Sunday and Monday, March 19th and 20th.
3. Regina—Tuesday and Wednesday, March 21st and 22nd.
4. Winnipeg—Thursday and Friday, March 23rd and 24th.



HYMN BOOKS

Here is an opportunity for those who intend to continue to use the old hymn book rather than adopt the 1938 edition.

We have some beautifully bound copies of the hymn book only. These were published at various prices, but we will sell them for 50 cts. each post paid. Please mention your preference for suede or morocco.

We have also some prayer and hymn books with the unrevised prayers and unrevised hymns. These are all leather bound and are priced from \$2.00 to \$3.50. We will sell them at 75c. each post paid. The \$2.00 books are ruby tone, the same size as those usually provided for visitors at church, and would make a fine set for any church.

In our stock there are also some prayer and hymn books with up-to-date prayers, but unrevised hymns. These are largely samples made to show the sizes of the revised book. They are all new books beautifully bound. They vary in price from \$2.00 to \$10.00 each. They are selling quickly at half price.

The Supplies Department, 604 Jarvis St., Toronto, Ont.

Comments Original and Otherwise

(Continued from page 6)

PASSING OF THE PRAYER MEETING

Quite recently there appeared in the Toronto Globe and Mail an article with this heading in large type, "Prayer Meeting Goes, Forums Increasing." The story was based on interviews that a reporter had had with several ministers in the city. All the ministers interviewed belonged to the United Church of Canada. All seemed to have agreed that what was called the old-fashioned prayer meeting was now a thing of the past and that "forums" and "discussion groups" had taken its place. I have no doubt that forums and discussion group meetings, if wisely conducted, can serve very useful purposes, but scrapping the prayer meetings would seem to be something like closing down the power house, by which the whole institution is operated.

ENGLAND'S PRIME MINISTER

From an editorial in the Montreal Star I make the following quotation:

"As the weapons of war behind him mount, Mr. Chamberlain may be noticed taking a stronger stand. He now tells the German leaders that they will be making 'a tragic blunder' if they mistake British love of peace for weakness. He reminds them that they have as yet given the world no 'sign' that they genuinely and sincerely share that love of peace which Hitler's signature to the Munich declaration was supposed to show. He will go to Rome, but he will not surrender British colonies or submit to adverse changes in the Mediterranean. All this would seem to a careful student to indicate a significant change of attitude since Munich. Chamberlain hates war as much as he ever did, but he knows that his country is readier for it, both in spirit and in material.

"It is surely possible that some day the patient, sane and persistent suasion of Neville Chamberlain will be listened to in what seem to-day to be the most unlikely places. For if history teaches any one thing, it is that the adventurer who insists upon trusting to his sword too long will infallibly fall on it. Even Bismarck knew, while you can do many things with bayonets, 'you cannot sit on them'."

PROPOSED CONCORDAT BETWEEN EPISCOPALIANS AND PRESBYTERIANS

This proposed concordat is the result of a Conference held last May, and has as its immediate purpose to provide means whereby each Church may, wherever it seems locally desirable, assume pastoral charge of the members of the other Church, and offer them the privileges of the Holy Communion, thus establishing one congregation.

The primary difficulty, of course, lies in differing views of the Ministry. To meet this diffi-

culty, the Concordat proposes a plan that might be described as reciprocal commissioning.

"In the case of a minister of the Presbyterian Church, the bishop of the diocese concerned, when satisfied as to the qualifications of the candidate, shall lay his hands on his head and say: 'Take thou authority to execute the office of a presbyter in this Church now committed to thee by the imposition of our hands. In the name of the Father and of the Son and of the Holy Ghost. Amen.'

"In the case of a minister of the Protestant Episcopal Church, the moderator of the presbytery concerned shall proceed in the same manner and use the same sentence."

It will be very interesting to see how this plan will work out if finally adopted.

YOUTH SPEAKS TO THE CHURCH

That is the title of a series of articles that appeared recently in the Guardian (London). All of them were written by young men and women. Some of these articles were irritatingly hostile, and showed that the writers had not taken the trouble to understand the meaning and purpose of the Church. The final article is written by a young clergyman in charge of a parish of 5,000 people. He, too, is critical. He says that, while it is true that the attacks of youth are sometimes unjustified, that does not mean that there is not a good deal of justification for their criticism. "They probably feel as do many of us younger clergy, that there is far too much complacency about many of the senior clergy." He then goes on to speak of the magnificent lead given by the Bishop of Bristol at the Church Congress in words that the most of the younger clergy would endorse, and expresses regret that the Archbishop should have drawn the whole sting of the bishop's words by his subsequent remarks.

"Too much complacency about many of the senior clergy." So wrote this youthful parish priest. God knows, it is little cause the older fellows have to indulge in moods of complacency.

LOCALIZED CHURCH MESSENGER

Some time ago I received a copy of a parish paper from Coaticook in the Diocese of Quebec, of which Rev. W. W. Davis was rector. Recently Mr. Davis was appointed rector of St. Matthew's Church, Quebec City. A few days ago there came to me through the mail a copy of the parish paper that he had introduced into St. Matthew's. In each case Church Messenger was used as an insert. I mention the matter as an indication of what can be done by a parish priest who is alive to the importance of supplying his people with information regarding the undertakings and responsibilities of their Church.

CHRISTIAN YOUTH AND AMSTERDAM, 1939

Next Summer, from July 26th to August 3rd, 1,500 Christian Young People from all parts of the world, will meet together in Amsterdam, Holland, to take part in a World Christian Youth Congress, the first of its kind to be held.

The purpose of this Congress is to confront youth with the results of the world gatherings of the Christian Churches, and of the Christian Youth Movements, held in the years 1937 and 1938, such gatherings, for example, as the World Conferences on Life and Work, and Faith and Order, held at Oxford and Edinburgh. It will aim to mobilize youth to witness to the reality of the Christian Church, which has been entrusted with the message of the victory of Jesus Christ over life's spiritual, political and social confusion.

It will be representative of the youth work of the Churches, and of all national and international Christian youth movements.

Young people of all countries are facing great problems to-day—unemployment, insecurity, the threat of war, a growing paganism, and the demands of totalitarian states.

The Christian Gospel of courage, hope and victory is needed as never before. The Congress will seek to make that Gospel vivid to the young people who assemble at Amsterdam, and will guide them in finding ways to make the Christian message effective in their own lives and in the lives of youth throughout the world.

Canada has been allotted fifty delegates, of whom five have been assigned to our own Church. These delegates must go prepared not only to learn and to gain inspiration for their own work, but to help to show the youth of more troubled countries that Christian youth of all nations are bound together in a great fellowship.

Steps are now being taken to secure a suitable delegation from the Church of England in Canada. These delegates will be chosen, as far as possible, from all parts of this widely scattered land. It is hoped that there will be in the delegation at least one delegate from British Columbia, one from the Middle West, and one from the Maritime Provinces, as well as a delegate or delegates from Ontario.

In preparation for this work, there are two things which our young people, and particularly our A.Y.P.A. groups, can do to help, viz.:

1. *Organize discussion groups for the study of those questions which will come before the Congress.*

* The official text book suggested for such groups is "The Christian Community in the Modern World," a splendid presentation of the significance of the findings of the Oxford World Conference and their challenge to young people. A specially prepared guide has been issued for us with this text book.

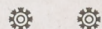
Other books which will be found useful for such study are "Youth Calls to Youth," a

somewhat simpler booklet issued by the British Committee, and "Ten Authorities Other Than God," issued by the American Committee.

Copies of these books and of the mimeographed guide may be obtained from the G.B.R.E., Church House, 604 Jarvis St., Toronto.

2. *Make plans to help to raise the funds necessary to send the delegate who may be chosen from your area.*

If the young people of each section work together, there should be no difficulty in obtaining the necessary funds.



WHEN TROUBLE COMES

This is a book from the pen of Dean Spencer Elliott who recently came from England to take the position of Dean of Victoria, B.C. It is published by S.P.C.K. and can be had from G.B.R.E. \$1.20 postpaid.

The book reached me for review by a late afternoon mail. I started to read it after dinner, and what I think of it, may be inferred from the fact that I had read every one of its 215 pages before turning off the light for the night. After reading the book I was not surprised that Dean Elliott had a rather unusual "send off" by his parishioners when he was leaving England.

The style of the book rather reminds me of Dr. Patterson Smith, who was able to discuss difficult questions in a way that was intelligible and interesting for the ordinary reader.

The author begins by stating the problem that he proposes to discuss and quotes several personal experiences the better to explain his meaning. During the war he met a friend whose life had been unusually free from trouble and who told him that his son had been wounded in the foot, and so was safely out of the battle line, and this he attributed entirely to the prayers that had been offered on his behalf. "I swallowed a lump in my throat," says Dean Elliott, "for I had prayed every day for one who was literally my dear brother—my youngest brother: yet I had a telegram to say he was killed." That is the problem that is discussed in the next and succeeding chapters.

The heading of Chapter two is Fate or Faith. In that chapter he emphasizes the fact that it is the recollection of the world unseen which can alone enable us to set a proper value on the seen things with which we have to deal from day to day. "Money is useful, bread is good, health is a blessing, prosperity is much to be desired—but none of these things is the final and ultimate reality. Our faith must not be allowed to rest upon them—our faith is in God. "Though He slay me yet will I trust in Him." "The everlasting God is thy refuge and underneath are the everlasting arms."

There are many other quotations that I would like to make but space forbids. I know of no more interesting or helpful book to be recommended to our people for Lenten reading.

—J. M. S.



FEBRUARY

1. Ignatius, Bishop of Antioch and Martyr, Circa 109.
2. **Purification of Blessed Virgin Mary.**

5. SEPTUAGESIMA.

12. SEXAGESIMA.

14. Valentine, Bishop and Martyr, 270.

19. QUINQUAGESIMA.

22. Ash Wednesday.

24. **St. Matthias, Apostle and Martyr.**

26. FIRST SUNDAY IN LENT.

O Eternal God, who by thy Son Jesus Christ didst establish the family of thy Church in all the world, breathe upon it anew the gifts of thy Holy Spirit, that, awakening to thy command, it may go forth in lowly service, yet in conquering might, to win mankind to the love of thy Name; through our only Saviour Jesus Christ. Amen.

God, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of thy son, undefiled by the traditions of men, may be hailed as the good news of the new age; through him who maketh all things new, Jesus Christ our Lord. Amen.



Pour out, we beseech thee, O Lord, thy Spirit upon thy Church, that to all its members may come new visions, new life, new fellowship with Christ, its living Head. Send us out, if thou wilt, and through us send out many another to work for the extension of thy Kingdom throughout the world. Open our hearts that we may receive thy power; open our eyes that we may see Christ with hands outstretched to bless. Do with us what thou wilt and as thou wilt. So shall the earth be filled with the knowledge of thyself as the waters cover the sea. And to thee be the glory and praise, now and for evermore. Amen.

A Daily Prayer for Country and Empire

Father and Lord of all,

We pray Thee for our country and Empire.

Thou hast saved us by a great deliverance;

Make us worth saving and preserving.

Deliver us from false prophets and sinful worldly ways:

Teach us discipline and self-sacrifice,

Make us innocent and true, free and bold.

Help us to love our country and kinsmen;

Help us to be very humble in ourselves,

But very confident with, and in, Thee.

Forgive us our national and personal sins;

Forgive and bless all whom we regard as enemies.

Change us and change them to Thy holy will and purpose.

Help us to remember that we are human and frail,

Yet that all alike are Thy children,

And, in Christ, Thy redeemed children.

O Saviour of the world, Who by Thy Cross and Precious Blood hath redeemed us:

Save us and help us we humbly beseech Thee,

O Lord. *Amen.*

WALTER CAREY, Bishop.

The Layman at Work

By Rev. H. A. LEAKE, B.A., R.D., and G. H. IRELAND, L.R.

A resumé of an address given at the Laymen's Week-end Retreat, the Great Chapter of Peel, held at Christ Church, Mimico. (Concluded from last month.)

AN IMAGINARY INTERVIEW

Between a Canvasser from the Church and a Lukewarm Parishioner Who Has Many Excuses and Objections to the Church.

(Dramatized before the campaign as part of the preparation of the canvassers.)

Abbreviations: "C" stands for Canvasser.

"P" stands for Parishioner aggrieved.

P. What's this? A letter from the church. I'll bet they're after money again. The church people always know my address when they want money but I don't notice them calling very often otherwise. (Reads letter.) An invitation to come to church? Then it isn't money. Well, it's nice of them, but the roof would fall down if I went.

C. (Enter.) Good evening. You're Mr. Brown? My name is Barrow. I come from the Little Church around the Corner. Did you get a letter from us this week? You did? Then that makes my job easier. If you have read it you will know what I'm after.

P. Yes, I got your letter, and it's the first of its kind I've ever had. There isn't any mention of money in it anywhere. Where's the catch?

C. There is no catch at all. Just a genuine invitation to come to church. There are canvassers out all over the parish this week, asking people like you to come to a Rally Service next Sunday (night). There are two Services to which you are specially asked. One next Sunday and the other a fortnight hence. Here's the invitation with the stub attached. We'd like you to put that in the collection plate, instead of the collection if you want to, and even the social is free. If you will come and put the stub in the plate, then the chairman of the campaign will know that I have done my job. We will expect you then?

P. I don't know. I work pretty hard all week and Sunday's my day of rest. Jobs are scarce these days and I feel my first duty is to rest up when I get a chance.

C. Yes, but we have some very faithful members who have hard jobs, too. I don't want to put myself up as a good example, but if you will let me say so, I know when Saturday comes, I'm tired. If I go to church though, I find that I'm about as much rested on Monday morning as though I'd hung around the house all day.

P. Maybe you don't live the way I do. I think all work and no play makes Jack a dull boy. I work hard and I play hard, and you can't do everything. You ask me to come to church on Sunday, well, I'm too tired.

C. My experience may not interest you, but I know what you mean, because I've done just

that. My wife and I got in with a bunch that "went places" practically every night. I had to keep up with the job as well, and it wasn't too easy getting up in the morning. When Sunday came I just flopped. It was a real day of rest for me—had to be to get up enough energy to start again the next week. But I've given that up. There was nothing wrong in what we did, mind you, but it was too hard on the nerves. My wife and I got cross and cranky and the children never did anything right. I found that by going to church and being quiet and taking my mind off ordinary things, I got some real rest.

P. Well, frankly, I'm not interested. I used to go, but not a soul spoke to me. Even the parson gave me the cold shoulder. He knows whom I am, but he passes me on the street every time. If I had money now, it would be different—that's the reason I quit. Seems to me the Church looks to see how much you have in your pocket before they begin to bother about your soul.

C. The very fact that I'm here tonight shows you somebody in our Church wants you. The idea of a Rally Service was approved enthusiastically at a meeting of the congregation and we had no trouble getting people to canvass. Besides, the parson must want you, because he is the one who gave me your name. I wonder, too, if we give the clergy half a chance. Suppose you and I were dressed in a uniform that told at once what our job was. Suppose we appeared at least twice a week in a public place so that everyone would know what we looked like. If we met people in their homes and then saw them on the street with different clothes, a new hat or a clean shave, we might be glad if they spoke to us (without waiting for us to recognize them), the way small children do. I suppose that is one reason why most parsons like small children, if only because they hail him with a beaming smile as soon as they see him. Anyway as I say, our parson must want you because I wouldn't be here tonight if he hadn't given me your name to come and invite you to these special Services.

P. It has just occurred to me. Don't you think it rather strange that now that I have a job, the church should become interested in me so suddenly? I was out of work for two or three years and during that time no one from the church ever called on me. I don't count the parson, that's his job. I needed help once or twice and where did I get it? Not from the Church. I went to the service clubs and I must say they kept in touch with me and it seems to me that there is more real Christianity in the service clubs, than in all of the Churches put together.

C. I suppose you realize that most of the best members of the service clubs are also good

members in some church? Anyway, it is hardly fair to compare a service club with a Church. They are inter-denominational, and draw men from all over the city and outside of it. The church is restricted to the Church of England people living, mostly, in this parish or district. Also, a club has very little overhead. They meet in a hotel and pay for their meal. Most of what they collect is free money to be spent in their special job, and they give well and do an enormous amount of good. But look at our Church. The ground it stands on cost someone a lot of money. The building was put up with a struggle. Then think of the cost of the altar, the lectern and pulpit and even the prayer books the children throw around. Even in a small church, the capital outlay is large. Then there is the upkeep. People are putting their hands into their pockets all the time to keep the place going. Suppose the parson were to come to us and tell us a family on the next street was pretty badly hit. The members would do what they could to help. But if he came too often they would say, "There is a limit to what we can do, why not ask the service clubs? They can tap resources closed to us." I could go on, and tell of the way we have to help other churches and of the drain it has been to keep pace with the rapid development of our country. But even at that, the Church does a lot of real social service work. The parson does an enormous amount and there is a tremendous turnover in second hand clothes and in money in every Church worthy of the name. Nothing much is said of it, but if all the Churches in every city and town suddenly stopped all social work, there would be a cry for help that would be heard from here to Halifax.

P. You want me to come to Church? Well, I think there are far too many hypocrites there already without adding one more. Frankly, the more I see of some Church people, the more I am glad I don't belong. You know old Lewis Dibden? Everybody knows him. He goes to Church every Sunday and to see him there you'd think butter wouldn't melt in his mouth. Well, he has a factory; go down there Monday morning and hear him swear at you. The biggest slave driver in town besides. I know lots of what you call good Church people, and too many of them are a drinking, gambling lot. I don't make many pretensions, but they're bosom friends of people I wouldn't like to know.

C. I know there are hypocrites in Church, but I always say thank God they do come, because as long as they come, there is always a chance that something will happen to change them. If they stop coming there is a danger that they will get that much worse. But don't get the Church wrong. Christ said, "I came not to call righteous, but sinners to repentance." The more sinners the Church can get hold of, the more alive it is, that is, if she is really trying to do something with them when she gets them. The Church is a different society from any of the others we know. They handpick their members, but

the Church is wide open and all can come in, and that's the way we want it.

- P. That may be so, but if I started again, I'd start properly. Maybe I will one of these days, but not before I turn over a new leaf. A thing like that ought to be done properly and there are things I do at my job which I have to do to keep it, and to my way of thinking, I can't go to Church and live an absolutely straight life the way the Church teaches. I couldn't do it and hold my job.
- C. I know what you are getting at and I agree with you that there are a lot of things that are a crying shame. But what are people doing about it except talk? Lots of them join the Communists or Fascists or something else and do a lot of agitating. We say that the Christian Church needs backing. It has an honourable history. It started hospitals, encouraged education, started what is known today as Social Service, and abolished slavery, because it had the backing of ordinary people like you and me. And the Church can do it again in social injustice and the other problems that face us, if we give her a chance. Then about turning over a new leaf. I venture to say that if you come next Sunday night, you will feel and act on Monday just about what you were on Saturday. Some do experience a sudden change but not all by any means. Christ said something about the kingdom of God being in the hearts of men as a seed, and He spoke of the smallness of the seed and the fact that it grows secretly. What you ought to do is to come to Church for a year. Then examine yourself. Perhaps if you looked you might find that certain things you did today, you didn't want to do then; certain things you thought today weren't so important as they were a year ago. It is in the small things and in unexpected ways that we ought to look for a change. I am not suggesting that you should put your conscience to sleep, rather, that you should give the Church a chance of educating that conscience.
- P. I still can't picture myself being interested in going to Church. I've been to Church, and what did I see? The membership made up mostly of women and children and a lot of old men with one foot in the grave, getting ready for the next world. The Church doesn't seem to have much to offer for men of my age.
- C. It must have been a long time since you went to Church. Years ago when you and I were young, the Church passed through a bad time and in lots of places men stayed away. And the reason for that goes back to the times before you and I were ever thought of. The Church of England got into the hands of the wrong leaders or something, anyway it was once called the Tory Party at Prayer. That wasn't good. Then labour troubles got acute after the Industrial Era was well underway, and the Church got blamed for this and that, sometimes rightly and sometimes wrongly. Then the fight over science and religion wasn't any help. All of those things or a lot

of them are different today because the men of the Church began to get interested again in her message and the more who do that the bigger the change will be. At any rate, there are any number of jobs crying out to be done that only men can do. Come and hear about them. As for the old men, remember a good number of them have been faithful from their youth up, but I'm not here to tell you to come to Church or else something nasty will happen to you when you die. You know that the Church of England is not strong in preaching fear. It says rather, Come to Church and try to live a good life and do your duty to your neighbour, as an answer to God's love expressed in the life and sacrifice of Christ, of which the cross is the symbol. Well, think over what we've talked about and come along and join a lot of other strangers.

P. Well, I'll see. I must admit it has been very interesting. However, if I do turn up, I don't want you to think I am entirely convinced. I promise you that I will keep an open mind and perhaps we can talk it over again.

C. That's fine. I'll be at Church Sunday (evening) and I'll be very disappointed if I don't see you there.



MARITIME NEWS

The 60th volume of "Church Work" of Nova Scotia is the last one to be published. This announcement has just been made by the Editorial Board.

Financial reasons are the cause of its disappearance from the roll of diocesan magazines. It is one of the oldest surviving diocesan journals. Quebec's Diocesan Gazette is 45 years old. The Montreal Churchman is a more recent arrival and still is in the field. The Editor, in announcing the end with Number 12 of the 1938 volume, says that "it is the fate of religious newspapers to die. . . 'Church Work' has now reached the end of its road. It has had a long, varied and interesting career." Perhaps a Nova Scotia Churchman may some day write its biography.

One hundred members of The Laymen's Association of the Avon Deanery, N.S., sat down to dinner and afterwards held the annual meeting; and 130 members of The Laymen's Association of the Deanery of Tangier met at Dartmouth, N.S.

The Lady President of St. James' Church Workers of Kentville, N.S., publicly burnt the mortgage on the church on the occasion of the consecration of the newly erected church by the Bishop of the Diocese. Forty-five years ago the parish was founded by Canon Bent.



On Sure Foundations by Canon Simpson of Chester Cathedral, Mowbray.

The author tells us that this volume is intended as a supplement to his previous book, "Corner Stones of the Catholic Religion." There is so much that is useful instruction in this latter book that one cannot help wishing it had been written less emphatically from the Anglo-Catholic point of view, a fact that will tend somewhat to lessen its circulation.

In Chapter III, Canon Simpson takes serious exception to the baptism of infants as that service is sometimes administered. The Curate is described as hurrying over from the Sunday school to "take baptisms." The verger (in Canada, the sexton) thrusts unfamiliar Prayer Books into the hands of the parents and godparents. Four babies are there to be "done," because it is the proper thing. None of the families concerned are really Church people. He does not think there is much chance that these children will grow up to be practising Christians. And the inference he draws is that we do not seem to hold in very high esteem this Sacrament of Christ.

As might be expected, Canon Simpson is an advocate of ceremonial in the public Services of the Church, but with equal emphasis he points out that we do not want "superficial, fussy keenness about small details of ceremonial which sometimes passes for good Churchmanship."

The book is interesting reading from cover to cover.

"Christ the Lord" Movement

Fear not; I am the first and the last, and the Living one; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades (Rev. i: 18-19).

The Gospel of St. John is "the diamond amongst the Gospels, which reflects the glory of the Godhead, even in the crown of thorns" (Lange). The entire Book is an unfolding of the Person of the Lord Jesus Christ, the Divine Son of God. The prologue opens with the revelation of the Son as the Eternal Life, in the beginning with God and very God, and the creator of all life. In Him was life; and the life was the light of men. Nothing could more plainly declare Christ's Divinity, Infinity, and Eternity than these opening words of the Gospel according to St. John.

The historic manifestation of the Word follows: He who was from all eternity was manifested in time. The Light was revealed, rejected, and received. He came to His own world, and His own people, the Jews, received Him not. Finally, He is revealed as the Eternal Love, made flesh, and dwelling among men, full of grace and truth and imparting to men of His fullness. Here we have the witness of the Apostles (14); of the Baptist (15); and of the Church (16-18). A threefold revelation of Christ as Life, Christ as Light, Christ as Love.

Studies on the Acts of the Apostles are being written for members of "Christ the Lord" Movement by the Rev. J. T. Robbins, M.A., rector of St. John the Evangelist Church, Toronto. Particulars on request to the registrar, Mrs. F. G. H. Williams, 1434 King St. West, Toronto 3, Ont.



One Communion and Fellowship

February

"Hark! the sound of holy voices,

Chanting at the crystal sea,
Alleluia! Alleluia!

Alleluia! Lord, to Thee:

Multitudes which none can number,
Like the stars in glory stand
Clothed in white apparel, holding
Palms of victory in their hand.

"They have come from tribulation,
And have washed their robes in Blood,
Washed them in the Blood of Jesus;
Tried they were and firm they stood;
Mocked, imprisoned, stoned, tormented,
Sawn asunder, slain with sword,
They have conquered death and Satan
By the might of Christ the Lord."

—Bishop C. Wordsworth.

"Almighty God, who gavest to Thy servant Hilary great gifts of learning and teaching, and faithfulness in bearing witness to Thy truth; Grant to Thy Church a continuance of such gifts, with grace to use the same to Thy glory; through Jesus Christ our Lord. Amen.

—Collect, English Prayer Book.

The name of Hilary, Bishop of Poitiers, is on our Church calendar for January, but was left over till now. He was a leader in the Church's second time of testing. The first three centuries, with their ten terrible persecutions, had loaded our calendar with the names of the martyrs who had suffered the worst that man could do, for love of Him who had so loved them. But with the ending of red martyrdom (we quote St. Columba) there began the white, for the old saint of Ionia defined red martyrdom as "dying for Christ," and white as "living for Him." A strong physique, or pride of race, might aid a man in suffering the extremes of bodily pain, but he needed something more to live patiently for our Lord.

Born in Gaul (France) in 300, in the dark days of persecution, Hilary saw in young manhood the victory of Constantine, and the making of Christianity the legal religion of the Roman Empire. With his natural talents developed and improved by good education, Hilary gave all to his Lord and the Church, becoming Bishop of Poitiers in 350. Some men might have felt it best to keep peace at any price, but Hilary did not think it a time for peace, for Arianism was, he believed, a deadly menace to the Church of Christ. While still a layman, he had been deeply impressed by the great Nicene

Council where assembled the heads of the great Eastern Churches. (Europe was represented there by only seven delegates, who do not seem to have spoken. Our Archbishop of York certainly claims that Eborius, his predecessor in the fourth century, was at Nicæa, but this is regarded by many historians as unproved; the British Church being represented by Nicasius, the French bishop.) There the teaching of Arius was solemnly condemned as heresy. Arius taught that it was not possible for the finite to comprehend the infinite; man could not understand God. The Bible tells us that for this reason God sent His Son into the world, so that we could see God in Jesus Christ. But Arius thought that to believe that God could be born, be weary, hungered, and even die was blasphemy. The Christ of the Church was really a wise and gentle teacher, son of Joseph and Mary; his murder at Calvary might be true, but his resurrection, like His virgin birth, was a myth, invented, possibly by St Paul, for no reason known to man. Arius claimed that this denial of our Lord's divinity would make His teachings easier for men to follow, but in fact the Churches of Asia and North Africa which largely accepted Arianism, all fell before the Moslem, for men will not die for a dead Christ. "For Christ and His Resurrection" was the triumphant war cry of the Church of the Martyrs. So Hilary, as bishop, stood out a champion of the Nicene Creed, and its noble confession of Christ.

He was bitterly attacked, and finally banished from his see, and exiled to Phrygia; there in the East he made careful study of the grounds of our faith, and when allowed to return, led the opposition to the heresy more vigorously than ever, until his passing on January 13, 368.

We keep his name on our calendar, for Arianism or Unitarianism, is still amongst us with its specious teaching, which really leads us further from God and from our brother men, weakening instead of strengthening our ability to serve either God or man.

So let us honour St. Hilary, praying that God will always send us leaders with consecrated learning to guide us from straying from His truth.

There are two saints on our calendar for February, both bishops of the early Church, and both martyrs—St. Ignatius, Feb. 1, and St. Valentine, Feb. 14.

St. Ignatius takes us back to the very birth hour of the Church. It is in Capernaum beside blue Galilee. The Master is there, gravely teaching, for it is the third year of His ministry, the

Pharisees are in open opposition, but He is still healing and teaching, and the people still follow, though not in the multitudes of the previous year. The disciples are still awed by the Transfiguration, as seen by three of them a few weeks before, and there is Peter's confession, causing our Lord to name for the first time the Ecclesia, the community of His Followers, the Church against whom the gates of Hell should



not prevail. His Church was not very well shown that afternoon, when, as they rested in the shade, the disciples disputed as to which of them should be greatest in the Kingdom, surely soon to be proclaimed by Him whom they believed to be Messiah, the Christ of God.

Near them lingered several children, some of whom He had held in His arms and blessed; now He called to Him a little child and set him in their midst saying: "Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

Ignatius, traditionally, was this child. While still a child, we are told, he became a Christian, and was baptized by St. John the Evangelist. As a young man, he went with the Apostle to serve the seven Churches of Asia, being ordained, and then consecrated as bishop, to the great missionary Church of Antioch. He escaped martyrdom during his first two persecutions; then came the third, under Trajan. Trajan ranks as one of the best of the Roman emperors, but he was intent on uplifting Rome, and his special idol was the Roman army. Unfortunately, just then a section of the Church decided Christians must not bear arms. A section of Christians believe the same today. Trajan, with some show of reason, punished any Christian soldier as a prospective traitor, and struck at the heads of the Church as teachers of a treasonable doctrine. We cannot say whether Bishop Ignatius ever taught this (it hardly seems square to accept all the benefits of living in a community, yet refuse to serve that community in war), but he was accused, arrested, and in Antioch, mad in her sadism, a sexual perversion that found a foul satisfaction in cruelty, he was frightfully tortured and savagely flogged. He was then compelled to hold fire in his hands, papers soaked in oil and laid on his sides were set on fire and red hot pinchers tore his flesh. But enough of such horrors. He was sent to Rome a maimed and dying old man, and to the lasting disgrace of Trajan, thrown to the lions in the Coliseum, Feb. 1, 100 A.D. Trajan may not have actually sentenced him, but he consented to his death. Yet that helped to end that third persecution, for, stirred at the old bishop's murder, many protested. There was no evidence that Ignatius had preached mutiny to the army, and it was so glaringly unjust to punish every Christian for the opinions of a few, that Trajan, not an unjust ruler usually, repealed his edict.

St. Valentine was a Roman of Rome, a citizen of the great city. He became a Christian, and in 270 we find him bishop of the Church in Rome. The ninth persecution was then in force, though few martyrs are known. The Emperor Aurelian was not a cruel man but, misled into imagining that the Christians, instead of Roman vices, were the cause of the decline of the great Empire, he had several prominent Christians in Rome beheaded. Valentine among them, on Feb. 14, 270. His connection with love-making is rather puzzling, but we know there was a love-lottery in Rome when young men would



draw the names of girls of their acquaintance, and were bound by the rules of the game to count the girl as their sweetheart for a year. Many of the heads of the early Church frowned on all such games, but it has been surmised that Bishop Valentine was more lenient to youthful sports, so the Christian youth who must have found the austerity of many of their Church leaders rather irk-

some, loved Valentine, and after his murder kept the day as a time for playing at their old game. The festivals of the martyrs, the anniversaries of the day of their coronation in the high court of heaven, were always held as feasts in the early and mediaeval Churches. How much of the pretty play of Valentine's day was added to and developed in England of the Middle Ages we cannot say. Scott, in his *Fair Maid of Perth*, gives us a pretty picture of the good saint's day as kept in old time Scotland, and we cannot think it kept incongruously to the reputation of the good old bishop. Our Lord Himself blessed the marriage at Cana with His presence, and we cannot believe righteous love making was ever displeasing to Him.

—E. A. TAYLOR.



LENTEN READING

The Bishop of London recommends a book each year. His selection is usually very popular. This year Rev. W. P. G. McCormick has written on the title "Starting Afresh." The price is as usual 75 cts. post paid.

The new dean of the Cathedral of the Diocese of British Columbia in Victoria has written a very excellent book that will make good Lenten reading. The title, "When Trouble Comes," indicates the nature of the book. Dean Elliott has written out of a wide experience and discusses vital questions in a manner which is not only clear and modern, but sound and challenging. In our perplexing days we are directed to the only source of strength and confidence. There are 224 pages, bound in cloth boards, \$1.20.

News of the S.P.G. yearly book has not yet reached Canada. We expect to have a good supply and to find that it is of as high a standard as their recent selections. The price is usually 35 cts.

Each year the Presiding Bishop of the Protestant Episcopal Church issues a book with daily Lenten reading. For the last two years they have been excellent. This book sells usually for \$1.50.

Are you using "Forward Day by Day"? While this is being written, the Epiphany-Pre-Lent issue has just arrived. The Lenten volume will begin on Feb. 22 and will likely cost 5 cts. for individual copies or 3 cts. in quantities over 20. Every Anglican can use this book with profit.

If no books are available, Anglicans may spend more time in meditative reading of the Scripture selections given in the Table of Lessons in the Prayer Book or of one of the Gospels.

The Obedience of the Cross by J. O. F. Murray,

D.D. Published by S.P.C.K. Canadian Agents,
G.B.R.E., 604 Jarvis St. Price 90c.

The word obedience is interesting in itself. It comes from two Latin words—"ob" and "audire", to hear, and it may mean either of two thoughts. In the first, the hearing overcomes one's own desire or plan in favour of another's wish or an idea. Christ in the Garden struggling with Himself on the eve of the Cross is a good example of this meaning. In the second, the hearing sways one on account of our love toward or the value we set upon another person or idea, such as obedience to a parent or teacher or obedience to one's country.

Thus, love and evaluation would form the foundation for the conduct of life for all of us. But this means conflict within the soul. Conflict is not, however, in order to subdue our wills—I do not think that God wants subservience—but rather such a conflict as when one works and wrestles with some engaging problem, to understand it thoroughly and wring from it the utmost meaning and relate it fully to what we already know. Like this, the conflict of life is the harmonizing in the soul of all the demands of life. Now God is Life.

With Christ, there was conflict; His problem was how to harmonize God with man, so that the life in God, with its eternal living strength, might give to man's life such abiding power.

Christ's problem, set for Him in the Father's will, had been forced upon God because of His love. That love of God was in conflict with our sin, our weakness, our spoiled lives. God's problem was how best to harmonize our lives with His life without lowering His own ideal of the Good Life, but rather raising the quality of lives, set at a very low ideal point, until they reached an equality with God's ideal life, which He Himself lived.

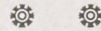
The meaning of the Cross is an eternal quality in the character and being of God. Ever did each Person in the God-head sacrifice Himself for the others because of the infinitely high value they set upon each other in the depths unfathomed of mutual love and understanding.

Such the Cross, eternally in God, now, was to be revealed to man, a revelation of the living of God. Christ then was the living of God revealed to us. But this revelation was not without attendant power and glory. Its power and glory lay in the fact of the Forgiveness of sins. The Jews in Christ's day believed indeed that God could and did forgive sins. But the Jew could not see that the unity of the God-head did not deny the personality hinted at in the use often of the plural in speaking about God. So illogically they rejected Christ because, in forgiving sins, Christ appeared to place Himself on equality with God. Illogically, too, because, if Christ's forgiving became a force making for righteousness in the lives of men, as in the case, indeed, of Mary Magdalene, then evidently the forgiveness of Christ contained the essential quality of

God's forgiveness, hence the divinity of Christ. For us, then, to accept the forgiveness of Christ and later to deny the divinity is in effect to impugn our forgiveness by denying its power to work in us for righteousness. But if in us the essential quality of God's forgiveness shows forth in the purification of our lives, in renewed strength of life, then, indeed, do we bear witness to the Son of God. Our lives grow steadily so as to coincide with God's Life.

Such thoughts above are but a small part of the suggestions for studies found in our author's little book. Well worth while, indeed, would be found, I believe, the quiet and thoughtful reading of this book.

—A. E. Daviss.

**FORWARD DAY BY DAY**

More than once I have called attention to this series of Bible readings published by Forward Movement Commission of the Church in the United States. These little booklets are published quarterly, and have been issued regularly for four years. The price is 5 cents a copy. The purpose of the one just issued is to answer the question, "How can I find God?" It provides Bible readings from January 6th to February 21st. One reading with brief commentary is provided for each day. When, however, the last copy was received I read it through from cover to cover without stopping. I crave the privilege of making one quotation. The reading for Jan. 16th is taken from St. Luke 12: 42-50. The comment is as follows:

"There was once a bishop who invited some of his clergy to come and spend a Quiet Day in considering their problems together. One parish priest wrote back and said: 'In my parish we do not need a **quiet** day. What we need is an earthquake'.

It is even so with a good many Church folk. Our very familiarity with the phrases which describe great experiences, our attendances at the Church's Services, has become 'dope', a sleeping potion. Watch a great congregation singing a hymn set to a well-known tune, and from their facial expressions you will know that they are not meaning the tremendous words they are singing—words often of utter surrender.

There is real danger here—the danger of producing a spurious substitute for true religion, a substitute in which there is no power and reality for the business of living.

This familiarity with religion which is able to build a refuge from reality, called forth some violent denunciation from Jesus."

That page came home to me with a vengeance. One of the great dangers of the priestly office is that of allowing familiarity with religion to build up a refuge from reality. From such a process Good Lord deliver us.

—Curate.

One Hundred Years Ago

Quebec Ordination: On Sunday last, 3rd Feb., 1839, in the Cathedral, Quebec, the Bishop of Montreal, Dr. G. J. Mountain, ordained to the Order of Deacon, Mr. Geo. Petrie, a student who was under Bishop Walker of Edinburgh, to be Travelling Missionary in the London District U.L. (Quebec Mercury).

Valcartier L.C.: The Rev. Ernest Hawkins, Secy. of S.P.G. to the Bishop of Montreal, London, 6 Feb. 1838, informing the Bishop of the pension of £100 allowed by the Board of the S.P.G. to a retired clergyman (Mr. Salmon); and of a £75 pension to Rev. Mr. Burges on account of his accident; and of £25 towards the cost of building a church at Jacques Cartier River L.C.; and of £500 annual for the purpose of engaging further missionaries. (S.P.G. Letters, Quebec Archives.)

Leeds L.C.: Rev. J. L. Alexander to the Bishop. Annual Report to July, 1838, for S.P.G. He has been seven years in this mission, during which time he has erected a stone parsonage-house, built at his own expense, valued at £500. The whole district between Leeds and the St. Lawrence is occupied only by himself, the Rev. R. Knight of Frampton and Mr. Harvey, Catechist, of Ireland. He recommends missionaries at St. Giles, where he holds services, and at the Craig Road; also in Inverness, where there is a minister who preaches in Gaelic, and in Nelson, which Mr. Harvey visits, and Broughton, which is visited occasionally; Inverness is petitioning for a Resident Minister and contains 300 members of the Church. The residents in Jersey Township, the Seigniories of Dubert Galleon and Aubert L'Isle, and the Kennebec Road have been occasionally visited by him, and they petitioned six years ago for a Minister. In all, five more clergymen are needed. (S.P.G. Annual Report for 1838.)

Rawdon L.C.: The Rev. R. H. Bourne, in his yearly report to the Bishop, dated Aug. 1838, states that his extensive charge includes the three townships of Kildare, Kilkenny and Rawdon and adjacent settlements, which were abandoned by a Presbyterian Minister for want of support, but now are visited monthly by a Methodist Minister. There are 3,000 emigrants, some of whom are incited by feelings of sectarian and national prejudices. Every clergyman who has officiated in the mission has been molested from some quarter. He entered upon his charge in July, 1837, and, with exception of two months during which he suffered from typhus fever, has held service in the Village Church every Sunday morning and in the evening at the other stations. He feels he enjoys the affections of the people, but the spiritual means of grace and opportunities of ordinary education are not valued as generally as is desirable. He acknowledges receipt of £30 for completion of the Village Church, which is being clapboarded. In New Paisley and Kilkenny he uses school houses and in New Glasgow and Wesleyville, the Methodist and Presbyterian places of worship are freely open to him. There is a parsonage-house, a glebe and a burial ground in the village

where he resides. There are ten preaching stations and only one Church, that at Rawdon, which holds 200. Baptisms 65. (S.P.G. Annual Report, 1838.)

Ormsdown L.C.: The Rev. W. Brethour reports to the Bishop on Aug. 3, 1838, that he ministers to the people in the whole of the County of Beauharnois, and there is only one Church, that at Ormsdown, which holds 300. He has services also in Huntingdon Village, in Hitchinbrooke Township, in the Gore 20 miles distant, and he travels on foot, except in winter, to save time. He holds service at the Irish Settlement in Godmanchester, between Huntingdon and the St. Lawrence, where 70 people meet together; and at Beauharnois Basin. Baptisms, 58. (S.P.G. Annual Report.)

Montreal Ordination: In the Parish Church, by the Bishop of Montreal, of Rev. W. Brethour, A.B., Trinity College, Dublin, Missionary on the Chateauguay River, to the Priesthood, and of Mr. W. W. Wait to be Deacon, on 18th Nov., 1838. Mr. Wait proceeds as Assistant Minister to the Township of **Goulbourn**. (Montreal Herald.)

Cornwall U.C.: Rev. Geo. Archbold holds services at 11 a.m. and in the afternoon at Moulinette. On weekdays he lectures in schoolhouses in the 1st and 2nd Concessions. S.C. children 70. Baptisms 113. Communicants 120. (17th Dec., 1838.)

Sophiasburg, U.C.: 24 Oct., 1838. A request was made by the inhabitants of the Northern Front of this Township for a resident clergyman to be stationed at **Northport** in the centre of this old populous and thriving settlement. ("The Church", 10th Nov., 1838.)

Ottawa U.C.: The church at **Bytown** was recently built at the sole expense of Nicholas Sparks and holds 300 and is usually filled. S. School has 62 pupils. Thirty-four confirmed, 8th Nov., 1838. The large church at **Hull**, inconveniently situated, was built by Philemon Wright, aided by a grant from the Government of L.C. Services are also held at Nepean and Gatineau. Baptisms 82. There is no glebe, parsonage or cemetery. The church is used as a Military Chapel. All Government support is withheld from the church at **Bytown**. (The Church, 5 Jan., 1839.)

Ottawa, U.C.: To the Clergy. I am directed by the Bishop of Montreal to inform you of his desire that, owing to the present troubles, you would use the prayer "In the Time of War and Tumults." Geo. Salmon (Secretary), Bytown, 8 Nov., 1838. ("The Church.")

Burning of St. James', Toronto: The fire was seen coming from the chimney at 8.30 a.m., Sunday, Epiphany, 1839. The scene was awful and sublime, and fearfully striking. Few things were saved. Bare walls were left. Insurance is \$20,000. Cost of the building was \$52,000, including a \$5,000.00 organ. It was Toronto's chief ornament. The Mayor offered the congregation the use of the City Hall and services were held therein. An offer of the use of the Scottish

Church and Methodist Chapel had been made, but politely declined. ("The Church.")

St. James', Toronto: The Bishop of Montreal, in a circular dated Quebec, 26 Jan., 1839, appealed to the diocese to contribute to the rebuilding of St. James' and reminded them that the churches in which the congregations now worshipped were built by aid from quarters unconnected with the respective congregations.—Services are being held in the Town Hall and in the College Hall, there being no one place large enough to accommodate the congregation at one time and the Archdeacon and the Rev. H. J. Grasett officiate at the two halls. (Letter of Dr. Strachan, Jan., '39.) The first responses came from the congregations of Tecumseh (the Rev. F. L. Osler); Cornwall (the Rev. Geo. Archbold); Grimsby (the Rev. Geo. R. F. Grout); Chatham (the Rev. T. B. Fuller); Whitby, Clarke and Darlington (Rev. T. S. Kennedy); Kemptville; Port Hope; Newmarket; Fredericksburg (Rev. Job. Deacon); Hatley L.C. (Rev. C. Jackson); and by May £170 had been thus collected. ("The Church," 25 Mar., 1839.)

Fenelon Falls U.C.: James Wallis, Fenelon Falls, to the Bishop of Montreal, stating that they "are now fully prepared to pay a clergyman £50 per annum, which, with an equal sum from the Society for the Propagation of the Gospel and a House which the settlers are ready to put up, I trust will be deemed sufficient for the support of a clergyman at this place till the population increases." (February 4, 1839. Strachan Papers.)

American Pirates U.C.: Rev. Geo. R. F. Grout, Minister of Grimsby, collected £15 towards relieving the distress caused by the recent atrocious invasion of British Soil by American Pirates near this town (at Windsor) on Jan. 4, 1839. ("The Church.")

Guelph U.C.: Rev. Arthur Palmer, Rector of Guelph, addressed observations to the inhabitants in order to refute the disturbing charges that Tithes are to be collected in U.C. and that the Established Rectories confer upon the rectors a dominant authority over members of all denominations. (At this time fighting was taking place near Prescott, but the Rebellion was said to be suppressed 24 Nov., 1838. ("The Church.")

U.C. Clergy Society: Sir Robert Farquhar, Treasurer to the Editor of the London Record—St. James St., 24th Aug., 1838. An appeal to support the Missions in Canada, especially the Rev. H. H. O'Neill, who since 1835 successively has laboured in the Home, Gore and Niagara Districts; the Rev. F. L. Osler of Tecumseh and West Gwillimbury; the Rev. F. A. O'Meara, Mr. O'Neill's successor in the Home District, and the Rev. B. C. Hill (five missionaries in all).

Esquessing U.C.: Rev. Mr. O'Neill, during 1838, visited Essa, Canborough, Dunnville, Port Colborne and Esquessing, where a meeting was held, 25 July, in order to raise funds for a church. The land was given by a person present and others offered to assist. ("The Church," 22 June, 1839.)

Comments Original and Otherwise

(Continued from page 10)

THE INVASION OF SOUTH AMERICA

A Montreal daily paper quotes from the New York Times as follows:

"Six European and Asiatic nations are blanketing South America with radio propaganda. . . . The German propaganda is a carefully studied offensive against the United States. The German wave-lengths are so arranged that they come through very strongly and clearly on both sides of the American wave-lengths which they are designed to straddle. Furthermore, the German propaganda itself is designed as an attack against American institutions, American activities in South America, and American prestige as a whole."

That is what is happening in South America. But the danger is not limited to that part of the continent. "We fortunate peoples," says the writer of this editorial, "who are lucky enough to live in this relatively free, supremely comfortable and still secure hemisphere will have only ourselves to blame if some day we lose it all because we were too jealous and suspicious of each other to combine impregnably for our mutual defence."

"And don't imagine that there are not peoples alive in the world whose lips would slaver at the very thought of being able to breach our defences, wash their greedy hands in the gold of our vaults, enslave or 'concentration-camp' our people, and treat New York or Montreal as they did Vienna, and San Francisco as they did Nanking."

DEMOCRACY AND DICTATORSHIP

When it comes to making a point with emphasis, the President of the United States unquestionably has a power all his own. Here is an illustration of what I mean. In a recent speech he undertook to indicate the difference between the democratic and the dictatorship philosophies. Here is the way he put it:

"There may be those in the world who believe a regimented people, whose every thought and action is directed by one man, may give some people a type of security which is pleasing to them."

"But whatever convictions I have, none is stronger than my abiding belief that the security and well-being of the American people can best be served by the democratic processes which have made this country strong and great."

Then Mr. Roosevelt went on to make this pointed and emphatic warning:

"The future, however, rests not on chance alone, not on mere conservatism, mere smugness, mere fatalism, but on the affirmative action we take in America. What America does or fails to do in the next few years will have a far greater bearing and influence on the history of the human race for centuries to come than most of us who are here to-day can ever conceive."

"The future rests not on chance but on affirmative action." That applies to Canadians quite as much as to citizens of the United States.

ST. MATTHEW'S MISSION

The annual meeting of the congregation was held at St. Matthew's Mission, on Thursday, January 26th. Mr. G. W. Jones took the chair in the absence of the Rector. All officers were re-elected for 1939.

The Mission had had a successful year, and is practically free from debt. Thanks are due to Mr. G. W. Jones, Diocesan Lay Reader, for his unfailing faithfulness in taking the evening services twice a month.

Thanks to Miss Berle Barnes for her voluntary services as organist and choirmistress for church and Sunday School.

Sister Isabel and her helpers have now more than 50 scholars on the Sunday School roll. Mr. Whiting was elected again at the annual meeting at St. Stephen's as a member of the Vestry, representing the mission. His long and faithful service is very much appreciated.

Church Messenger Subscriptions Now Due**ST. MICHAEL AND ALL ANGELS**

The annual meeting of the Ladies' Circle was held on January 4th at the home of Mrs. C. J. Adams. Mrs. Phillips (Sr.) was again elected president.

The Ladies' Circle has done wonders this last year. The church property has been much improved and there is no debt.

There was a large gathering at the funeral of Mrs. Atkinson at Cooking Lake, on January 10th. The service was held in St. Mark's Church. Mrs. Atkinson was a devout and faithful churchwoman. May she rest in peace.

Church Messenger Subscriptions Now Due

Rural Deanery of Wainwright

HEATH

The Rev. A. Love

The annual meeting of St. Patrick's congregation was held in the church on January 15th, with a very good attendance. Reports presented were of an encouraging nature, chiefly that of the W.A., presented by Mrs. A. J. Patterson.

Hearty vote of thanks were given our organist' Miss Olive Ford, for so faithfully and ably presiding at the organ during the year, and the W.A. for their splendid assistance in balancing the budget.

In the election which followed most of last year's officers were re-elected: Vicar's Warden, F. M. Ford; People's Warden, H. H. Smith; Vestry, E. L. B. McLeod, A. J. Patterson, J. Ford, Bert Ford, Mrs. F. M. Ford, Mrs. A. J. Patterson, and Mrs. T. Herbert. Vestry Clerk, Mrs. A. J. Patterson; Auditor, W. M. Spornitz; Delegate to Synod, H. H. Smith.

Church Messenger Subscriptions Now Due**ST. MATTHEW'S, VIKING**

The Rev. T. Anderson

The Christmas services in most parts of the parish were well attended. The church at Viking was beautifully decorated with Christmas greenery. Mrs. R. Kelcey of Victoria kindly sent holly and cedar as well as flowers for the altar.

We wish to congratulate and to thank the members of the church in the Metropolitan district who trimmed the school building with holly and ivy and erected and decorated the altar for Christmas services. Following evensong and carols a number of members served a delightful lunch to those at service. This was a welcome and pleasant surprise before commencing the journey home by sleigh and cutter.

The annual W.A. meeting was held on the parish hall, January 12th, with a good attendance. The reports revealed that the year's work had been most successful. Officers elected were as follows: President, Mrs. A. MacWilliams; Vice-Pres., Mrs. A. E. F. Cary; Secretary, Mrs. L. Gillespie; Treas., Mrs. W. Riley; Little Helpers, Mrs. R. Clark; Dorcas, Mrs. D. Scott. Hearty vote of thanks was accorded Mrs. Walters, retiring president, and other officers of 1938.

The annual parishioners' meeting was fairly well attended and the various reports listened to with interest. A slight improvement was noted in the general financial condition over last year. The officers were returned to office for the new year. Votes of thanks were extended to all who had assisted so gladly and tirelessly in the work of the church during the past year. The W.A. have arranged for a card party to be held in the parish hall, January 24th.

A group in the parish are preparing a play for presentation in the Elk's Hall, February 3rd.

The members of St. Matthew's Church are deeply sorry to hear of the impending departure of Dr. Cornish. The Archdeacon has for many years been a frequent visitor to Viking where he is widely known and loved. The members of the congregation wish Dr. and Mrs. Cornish every happiness in their new home.

It is with sadness that we write of the death which occurred December 28th, 1938, of Alfred Wright, Lake Alice district. Mr. Wright had lived in the parish for many years. It was at his house that for years past we have held our services. The late Mr. Wright was a loyal and devoted member of the Church throughout the long years of his life. His wife pre-deceased him in February of 1938. The sympathy of the whole parish goes out to his daughter, Margaret and to his brother and sister-in-law, Mr. and Mrs. W. Wright.

Church Messenger Subscriptions Now Due.**HOLY TRINITY, TOFIELD**

The Rev. T. Teape

The Senior W.A. held their annual meeting in the church, on Thursday, January 12th, with seven members and one visitor present. Rev. T. W. Teape opened the meeting with prayer. The business of the past year was reviewed and the various reports given which included the President's, Treasurer's, Dorcas, Junior, and Little Helpers. Thankoffering, Living Message and Church Messenger Secretaries' reports. All obligations for the past year were satisfactorily met, and in addition the W.A. paid all gas bills, Apportionment, etc., and assisted generously towards Stipend.

CHURCH MESSENGER

Officers for 1939 are as follows: President, Mrs. H. Barden; Vice-President, Mrs. W. Bailey; Dorcas, Mrs. D. G. McCarthy; Sec.-Treasurer—to be appointed next meeting; Junior Supt. and Little Helpers' Secretary, Mrs. J. W. Robinson; Missionary Study, Mrs. C. Baptist; Living Message, U.T.O. and Church Messenger, Mrs. J. W. Robinson.

The Junior W.A.: Meetings were held on January 14th, at the home of the Supt. and on January 18th, at the church, after school. The Juniors are to part dress a boy, size 30, this year. The Juniors were delighted to receive a Christmas card, addressed to Mrs. Robinson and her Juniors, from Mrs. Bourne, of Toronto, Examiner in the Dominion Competitions. At the close of the home meeting, games were played, corn popped, and lunch enjoyed, after which Rev. Teape accompanied the Juniors to town. Officers for 1939 are as follows: Supt., Mrs. J. W. Robinson; Sec.-Treasurer, Miss E. G. Robinson; Dorcas, Marjorie Bailey; Thankoffering, Betty Weatherill.

During the year the Juniors screened three windows in the church, paid their pledges, contributed to Sunday School by Post, partly dressed an Indian girl, made scarves for social welfare, contributed to the Thankoffering Fund, packed a bale of clothing, etc., for Social Welfare, sewed for the bazaar, and raised some money at the various teas, etc.

The Annual Congregational Meeting was held after church, on Sunday, January 22nd. The attendance should have been better, especially as the work of the church is of vital concern to everyone and if possible to do so, all members should do their best to attend its functions. However, reports from the various organizations indicated that much good work was done during the year. Although there was a deficit when the books were closed for the year, since the meeting various donations have been received with the result that all obligations for 1938 have been met in full. Votes of thanks were given to the Rector and Officers of the various organizations, including the Sunday School teachers and organist.

Officers for 1939 are: Rector's Warden, Mr. J. W. Robinson; People's Warden and Sec.-Treasurer, Mr. D. G. McCarthy; Vestrymen, Messrs. W. Bellamy, W. Lancaster, T. Porter, and D. Edwards.

Sunday School has been held regularly and services at the various points during the past month, with the exception of the recent service at Bathgate when unfortunately the cold and sudden snow-storm prevented the attendance of many people.

The choir have occasionally been meeting at various homes for their practice work and have met recently at the homes of Mrs. Surnton, Mrs. Wilson, Mrs. Allan, and Mrs. McCarthy—and at the latter on the evening of January 23rd, a letter of appreciation was given to Mr. Broughton for his excellent work in leading the choir, and a small gift of chinaware was presented to Mrs. Broughton.

There has been a good deal of sickness in the Parish, and Mr. R. McCarthy, Mrs. Sinclair, and Mrs. L. Herndon have been patients at the Royal Alexandra Hospital. We trust all will be feeling well again.

Church Messenger Subscriptions Now Due.

ST. THOMAS', WAINWRIGHT

The Rev. P. A. Rickard

The Annual Meeting of Parishioners was held in the Masonic Hall, Friday, January 13th. There was a good attendance. Very creditable and encouraging reports were received from the various organizations and departments. Officers for the year 1939 were elected as follows:

Vicar's Warden, Mr. M. G. Cardell; People's Warden, Mr. C. G. Forryan; Lay Delegates to Synod, Mr. A. Adams, Mr. F. Thurston; Substitute, Mr. W. Fraser, Mr. H. S. Smart; Vestrymen, Messrs. C. Horn, A. Adams, W. Milner, H. S. Smart, T. Liissimore, C. T. Lally, and C. Coleman; Auditors, Messrs. C. Horn and H. S. Smart.

The People's Warden, Mr. Forryan, introduced the budget for the current year in a very appropriate manner. The various items of business were interspersed with several musical numbers as arranged by Mr. Adams, with members of the choir. These were as follows: Vocal solo, Miss A. Greer; Ladies' Quartette, Miss M. Oddy, Miss A. Greer, Mrs. C. Church and Mrs. Rickard; vocal solo, Miss Oddy; humorous song, Mr. C. Horn, and violin selections, Mr. A. Adams. Mrs. R. Greer and Miss M. Oddy accompanied. At the conclusion of the evening a delightful buffet luncheon was served and all present enjoyed a sociable time together.

The regular meeting of the W.A. was held at the home of the President, Mrs. Adams, on January 3rd, when the work for the current year was begun. Arrangements were made for a sale of home cooking on February 4th. A very interesting and helpful reading was given by the Educational Secretary, Mrs. C. Horn.

At the annual meeting of the Girls' Branch of the W.A. the following officers were elected: President, Miss M. Cofield; Vice-President, Miss D. Glass; Secretary-Treasurer, Miss E. Wilkins; Dorcas Secretary, Miss E. Graham.

The members of the Junior W.A. are looking forward to seeing the special slides on India soon.

The Young People enjoyed a social evening at the home of their President, Mr. W. Fraser, recently. There were a number of interesting contests and the prize winners were Miss B. Cardell and Mr. E. Liissimore. A delicious lunch was followed by games.

The devotional evening in the church was well attended. There was an interesting discussion on the Bible, led by the Vicar.

On January 23rd there was a skating party at the town rink at the conclusion of which hot-dogs and coffer were served.

Baptisms: Roland Earl Wilkins, January 22nd, 1939.

Church Messenger Subscriptions Now Due.

ST. MARY'S, IRMA

The Rev. P. A. Rickard

The annual meeting of the W.A. was held at the home of Mrs. Chas. Wilbraham, on Dec. 13th, when the following officers were elected: President, Mrs. Pryce Jones; Vice-Pres., Mrs. Thurston; Sec.-Treasurer, Mrs. Milburn; Dorcas Secretary, Mrs. Wilbraham. At the conclusion of the meeting an enjoyable lunch was served by the hostess.

Holy Baptism: Mary Joyce Armitage, Dec. 11th, 1938.

The annual congregational meeting of St. Mary's Church was held in Hedley's Hall, on January 11th.

Supper was served to a goodly number, after which games were enjoyed by all. The treats for the children were then distributed, after which the business part of the meeting took place and officers for the coming year were elected: Mr. Yeend, Vicar's Warden; Mr. Inken, People's Warden; Vestry, Mr. Wilbraham, Mr. J. Carter, Mr. Thurston (Senior), Mr. T. Thurston (Junior).

Rev. Rickard, gave a very encouraging report and we are looking forward with faith and hope for better things still to come.

Church Messenger Subscriptions Now Due.

ST. MARY'S, EDGERTON

The Rev. A. Love

The St. Mary's W.A. met at the rectory on January 5th, for the annual meeting which was attended by 11 members. Mrs. Tranmer, the President, presiding. Mrs. Aylesworth read the financial report which showed not quite as good as last year. This report was unanimously adopted. The new executive were then elected for this year as follows: Mrs. Sawyer, Sr., President; Mrs. Wolff, Vice-President and Treasurer; Mrs. Tranmer, Secretary; Mrs. Shaw, Secretary of the Little Helpers. The meeting concluded with a very nice lunch served by Mrs. Love.

The annual meeting of the members of St. Mary's Church was held after service on Sunday, January 8th. There were 27 present. The Vicar took the chair. The minutes of the last annual meeting were read, approved and unanimously adopted. The Vicar gave his report of the past year's work in the Parish, he thanked those responsible for painting the church and also the wardens, organist and other officers, and for the great help of the W.A. The Secretary read the financial statement which showed finances none too strong. The Vicar read, in the absence of the Sunday School Superintendent, the Sunday School report, showing a good bank balance. These reports were adopted. Mrs. Tranmer read the W.A. report which was accepted. It was decided the stipend for this year should be the same as last.

A vote of thanks to the Vicar and Mrs. Love unanimously carried. It was decided to hold Holy Communion on the third Sunday in each month at 10 a.m. during the winter instead of 8.30 on the first Sunday as heretofore.

Mr. Love announced the retirement of Arch-deacon Cornish, and it was decided to endeavour to send up a contribution to the presentation which was to be made to him.

The following officers were appointed: Vicar's Warden, Dr. A. J. Aylesworth; People's Warden, Mr. Dud. Sawyer; Vestry, Dr. A. J. Aylesworth, Mr. Dud. Sawyer, Mrs. I. Kimball, Mrs. W. C. Nelson, Mr. Don Pawsey, Mr. H. A. Kelly, Mr. F. W. Davis, Mr. A. W. Montgomery, Mr. G. Phillips, and Mr. R. Kington; Secretary-Treasurer and Envelope Clerk, Mr. R. Kington; Auditor, Mr. N. Davidson.

Church Messenger Subscriptions Now Due.

Rural Deanery of Wetaskiwin

ST. MARK'S, HARDISTY

The Rev. P. J. Disney

As was only natural the very severe weather throughout the Christmas Season adversely affected the attendance at the services during the Festival. In spite of this however the number of communions was the greatest in ten years.

The improvement in the attendance of the young people continues and is especially to be commended.

Services at Velva and Crickledale drew only a small number. At Choice only the clergyman turned up; the thermometer that morning registering 55 degrees below zero.

The annual meeting was held on January 17th in conjunction with a Parish Supper and Social. The financial statement showed a satisfactory position. The congregation was slightly larger and the number of baptisms greater than in any year since 1928.

Mr. French was re-appointed as Vicar's Warden. Mr. Fowler was re-elected as People's Warden. Vestry: Messrs. Bulmer, Carpenter, Corry, Gillespie, Skeet, Squires, Trupp, Thomas, and Routledge.

The W.A. have begun the year with an increase in membership. This year it is intended to have less "affairs" and do more by direct giving. In this way some time may be saved and devoted to study. The spirit of enthusiasm continues as keen as ever.

Young People's work is showing good progress. The Sunday School worked hard to put on their Christmas Cantata. Thanks are due to all who helped it towards success.

Lent begins on February 22nd, and as last year there will be a service of intercession and an address every Monday evening.

Church Messenger Subscriptions Now Due.

HOLY TRINITY, HUGHENDEN

The Rev. P. J. Disney

We were all deeply shocked to hear of the death of Mr. John Tate which occurred after a brief illness on January 20th. Mr. Tate had been a faithful member of the Pearson congregation for many years and will be greatly missed. A kindly courteous man he was held in high esteem and affection as the large number present at the funeral testified.

Our sympathy is extended to Mrs. Tate and daughters. May they be consoled by the Christian hope; and may he whom they love enjoy rest in the Lord.

Eileen Kennedy who was sick at the time of the Bishop's visit in November was confirmed in Edmonton at the Mission House Chapel, on Jan. 7th. We are glad Eileen has recovered.

We regret the Young People are not as responsive to the church's interest in them as they should be. Let us look forward to better acquaintance in 1939.

At Pearson we are able to report better things. A good programme, including a skating party and a carnival, added interest to our activities and a little money to our treasury.

CHURCH MESSENGER

The W.A. elected Miss M. Har as their new president. The executive remains the same except for Mrs. Esplen who we are sorry to say left us to reside in Daysland.

The annual meeting with supper and social evening was held on January 30th.

Beginning Wednesday, February 22nd, Lenten services will be held every Wednesday evening.

Church Messenger Subscriptions Now Due.

LEDUC AND MILLET

The Rev. A. Elliott

The annual meeting of St. Paul's, Leduc and St. John's, Millet, were held this month.

The following officers were elected at St. Paul's, on 26th January, to serve for 1939: Rector's and People's Wardens, R. C. Young and L. P. Roach; Delegates to Synod, H. Moss and N. Allin; Vestry, Dr. Kidd, H. Moss, N. Allin, R. B. Robertson, G. G. Geary and T. Salton.

The balance sheet presented by Mr. Young showed all liabilities discharged during the year. Refreshments were served by the A.Y.P.A. after the meeting.

At the meeting of St. John's, Millet, R. H. Chapman was again elected People's Warden, and F. Dixon appointed Rector's Warden. Mr. Darlington's name was added to the Vestry. Delegates to Synod, J. Clarke and W. Heslop. Here, too, the Secretary-Treasurer reported the church free of debt and encouraging prospects were predicted for 1939. Members of the A.Y.P.A. served the lunch which followed. Mr. A. P. Mitchell, for the paint committee, reported the work completed and paid for.

Some changes were made at St. John's W.A.'s annual meeting. The Branch regretted the retirement of Mrs. Heslop as President and expressed their thanks to her for all the work she had done during the year. Mrs. Plant was elected Hon. President and Mrs. Brinker Hon. Vice-President as a mark of appreciation for their work in the Branch since it started. Mrs. Pritchard was elected Vice-President, and Mrs. F. Dixon Sec.-Treasurer, pro tem. The office of President was left open for a later meeting.

At the W.A. meeting of St. Paul's, Leduc, the following were elected: President, Mrs. Elliott; Vice-President, Mrs. Roach; Secretary, Mrs. E. T. Wilkinson, and Treasurer, Mrs. Allin.

A happy and successful year's work was reported at St. John's and St. Paul's W.As. and very considerable help was given to the Vestries in both churches.

Church Messenger Subscriptions Now Due.

IMMANUEL, WETASKIWIN

The Rev. W. M. Nainby

The annual congregational meeting was held on Wednesday, 18th January, in the parish hall, with a good attendance. Splendid reports were given by the various organizations, and a most encouraging spirit was manifest.

Col. G. Baker was again named Rector's Warden, and J. B. Black was the unanimous choice for People's Warden. The Vestry was elected as follows: The Wardens, Mrs. H. J. Montgomery, Messrs. Asp, Blackwell, Cole, Maggs, Manley, Moore, Newby, Owen, Palfrey, Rowland and Walker. Delegates

to Synod, The Wardens. Treasurer, Mr. C. T. Walker.

The financial report showed the mortgage to be now reduced by \$275. This was most gratifying in view of the large expenses connected with the re-shingling of the church roof and the excavation of a basement, and installing the furnace.

On January 29th the parish hall was the scene of another W.A. tea and sale, and a splendid sum was realized.

A Woman's Auxiliary Corporate Communion has been arranged for Wednesday, 1st February.

Church Messenger Subscriptions Now Due.

ST. MARY'S, PONOKA

The Rev. W. M. Nainby

There was a large attendance at the annual general meeting of the congregation of St. Mary's, held on Tuesday, 17th January. The Treasurer read the financial report showing all accounts paid in full. The reports of the various organizations of the church were given, and the general outlook was most promising.

Mr. J. Potts was again chosen Rector's Warden, and Dr. Byers was elected People's Warden by acclamation. Elections to the Vestry resulted as follows: The Wardens, Mrs. Northcott (representing the W.A.), Miss Jackson, Messrs. Callahan, Healing, Hickmore, S. Lee, Martin, and C. Plant. The Wardens were elected Delegates to Synod and Mr. C. Plant as substitute. Mr C. Healing was chosen Secretary-Treasurer. After the meeting a most enjoyable social hour and supper took place.

W.A.: The W.A. held a tea and sale at the home of Mr. S. J. Byers, on Tuesday, 24th Jan., and a large number of visitors patronized this event.

The A.Y.P.A. met for a sleighing party last Monday, and all reported an enjoyable time. The Junior W.A. also held a sleighing party in January, each member inviting a friend. Afterwards they all had supper in the hall.

Church Messenger Subscriptions Now Due.

CAMROSE

The Rev. A. Wallis

Wednesday, 4th January, annual meeting of the W.A., at the home of Mrs. Maglis, with a large attendance. After the regular meeting the Rector took the chair. Reports were read, showing a very successful year, with a balance of \$99.00 in the bank.

The election of officers was thoughtful: President, Mrs. C. McDonald, Vice-President, Mrs. A. Wallis; Secretary, Mrs. Bradley; Treasurer, Mrs. E. A. Rolsted; Dorcas Secretary, Mrs. P. A. East; Little Helpers' Secretary, Mrs. Len Murrant; Living Message Secretary, Miss J. M. Roper; Prayer Partner, Mrs. R. Fuller. Mrs. P. A. East was chosen for Delegate to the Annual Convention.

Most of these ladies served in office last year, and we offer them our sincere thanks with the promise to help all we can this year. To the new officers—encouragement and achievement. There was a fine quality of sincerity about the meeting, which was enjoyed by all.

On Monday, 23rd January, we held our annual congregational meeting, with a representative family attendance, and a friendly spirit prevailing;

CHURCH MESSENGER

we had a very happy time. Reports were read, showing a small balance in each case, and the Rector and Mr. Grafton thanked the congregation for their splendid support which had made that balance possible. The effort showed loyalty and service, as we have lost three or four families by removal from Camrose.

Mr. Wallis thanked Mrs. P. Colbert for her services as organist, the Choir, the ladies of the Altar Guild, and Sunday School teachers.

The election of officers resulted as follows: Rector's Warden, Dr. H. B. Ness; People's Warden and Secretary-Treasurer, Mr. W. F. Grafton; Vestry, Mr. C. McDonald, Mr. E. A. Rolstead, Mr. L. Murrant, and Mr. Bradley.

Community singing and refreshments completed a satisfactory and most enjoyable evening.

A.Y.P.A. is still going ahead and holding interesting meetings. Many thanks to Mrs. Maglis for entertaining us at her home for the social evening. We had a wonderful time.

The Choir is working hard on new anthems, and enjoys practising.

The W.A. has started off with a New Year swing and high hopes; trusting in God may we "never be discouraged under difficulties, but go forward in faith and hope."

There is sickness and sadness everywhere, and our own parish does not escape. Thinking of the sick, of friends and loved ones who have to watch them suffer, the aged, and those in trouble of any kind, this, cut from a newspaper, seemed to be the Light, the Love which will not let us go:

"Jesus Is Standing By"

While we are struggling and toiling, while we are worrying, too, while we are trying to work things out, when we don't know what to do. While we are winning and losing, while clouds are low in the sky, while we are longing and hoping—Jesus is standing by.

While Life goes swinging against us, while we go forging to fame, while we are bright and courageous, or while we go down in Life's game. While we are raging and fuming, when our hopes we can't gratify, it's a sobering thing to remember that—Jesus is standing by.

For whatever we do He will see us, whatever we say He will hear. Whenever we weep He will help us regain our hold over fear. And whenever we sin He will suffer, in His hands are the wounds sinners made, yet ever since then He has helped us, and still that help is betrayed.

Well, whatever the urge or the reason, for all the things that we do—Jesus is standing by us, and watching us struggle through. And whether we do good or evil, or whether we fall or rise—Jesus is standing beside us with the hope of the world in His eyes.

Church Messenger Subscriptions Now Due.

ST. JOHN'S, SEDGEWICK

The Rev. J. R. Burrows

The annual parish meeting was held on Wednesday, January 10th, at the rectory. Reports showed that in spite of loss of families and hard times the church had a successful year, with all obligations met. This was partly due to the generous donation of Mr. Oldfield, and the faithful work of the W.A. Wardens for 1939 are Mr. Leah, Vicar's Warden; Mr. Gascoyne, People's Warden.

The W.A. had a successful year. Many of their best members have left the parish, and they start the year with only five active members. Mrs. Ambrose was chosen as President, with Mrs. C. R. Smith, Secretary-Treasurer.

Plans are being formed for a parish social to be held on February 8th at the home of Mrs. Smith.

One of the bright spots of the year was the formation of a boy's choir under the capable supervision of Mr. White, our organist.

Mr. Gascoyne reported a splendid year with the Sunday School, which ended in a very happy Christmas party.

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ST. GEORGE'S, KILLAM

The annual meeting was held at the home of Mr. Neeley. Reports showed a very hard struggle had been made by the faithful few to carry on. Owing to many members leaving, and the lack of interest in many of the country people, the burden has been born by a few. Officers for 1939 are Mr. Neeley, Vicar's Warden; Mr. Hayward Smith, People's Warden, and Mr. Halsall, Sec.-Treasurer.

The W.A. reported a very successful year. Officers for 1939 are: President, Mrs. T. McEwan; Secretary, Mrs. Walters; Treasurer, Mrs. Martin

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ALL SAINTS', LOUGHEED

The annual meeting was held on Friday, January 13th, at the home of Mr. Kirkman. A splendid number turned out from Green Valley and Goose Creek. Reports showed that hard times and loss of members made it very difficult to carry on, but a splendid spirit was shown in the determination to keep the little church open.

Officers for the year are: Vicar's Warden, Mr. P. Barton; People's Warden, Mr. E. Butcher, and Sec.-Treasurer, Mr. F. Kirkman.

It was decided to open Goose Creek again as a summer mission. This point had been closed last year owing to the lack of membership.

W.A. reports showed a happy and successful year. Officers for 1939 are: President, Mrs. J. Routledge; Secretary, Mrs. Zipperer; Treasurer, Mrs. Clouston.

Church Messenger Subscriptions Now Due.

ST. DUNSTAN'S, BITTERN LAKE

The Rev. A. Wallis

The parish annual meeting was held immediately following afternoon service, Sunday, January 22nd.

The financial report read by the Sec.-Treasurer, Mr. J. B. Hayfield, was very satisfactory. All obligations had been met and there was a small balance on hand.

Mrs. E. R. Ochsner presented a good report for the W.A. and Mr. G. J. Baker for the Bible Society.

The Rev. A. Wallis thanked the various officers for their kindly co-operation: the wardens, who had been ever ready to help; Mr. Baker for his inestimable assistance as lay-reader, Mrs. Baker for so faithfully presiding at the organ, and all others who had contributed in any way with work for the church.

Mr. C. T. C. Roper was re-appointed Rector's Warden, Mr. Merton Butcher was re-elected People's Warden, and Mr. J. B. Hayfield, Sec.-Treasurer. The Vestry is as follows: Messrs. Geo. Butcher, E. W. Briggs, Wm. Ramsell, and Mesdames Ochsner and Roper. Mr. G. J. Baker and Mr. C. T. C. Roper were elected delegates to Synod.

At a meeting of the W.A. on January 19th, Mrs. E. W. Briggs was elected delegate to the Diocesan annual meeting.

Christmas parties were given by each of the Sunday School teachers for their respective classes. Miss Dorothy Roper entertained the little ones at her home during Christmas week, and Mrs. E. W. Briggs gave a jolly party for the senior class a few days later.

Church Messenger Subscriptions Now Due

The Rural Deanery of Vermilion

KITSCOTY MISSION

The annual meetings of the parishes of St. John's, Kitscoty, and Holy Trinity, Golden Valley, revealed that in spite of many difficulties attendance at the services had been maintained, and that contributions were in excess of those for the previous year; St. John's has a splendid Sunday School with three teachers, and a really good average attendance of pupils.

At Golden Valley the services are being conducted by Mr. D. C. Sharpe, a licensed Lay Reader, and the W.A. is carrying on in characteristic loyalty. The annual meeting of the St. John's Branch of the W.A. revealed a determination to carry on in spite of a reduced membership, and plans for varied activities were outlined. All officers were re-elected, and the Rural Dean, in the absence of an Incumbent, congratulated the members upon their efforts and their loyalty.

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VERMILION MISSION

The Rev. W. Leversedge

A well attended meeting of the parishioners of St. Saviour's, Vermilion, was held on Monday, January 23rd, in the Memorial Hall, with all parochial organizations reporting progress, and an increase in givings for parochial and missionary purposes. A pleasing feature of the financial statement was that the Mission congregations had each of them paid in full the amounts asked from them for the general and missionary work of the Mission, evincing a spirit of loyal co-operation in the work of the church. H. R. Parker was re-appointed Vicar's Warden, and W. G. Malaher, People's Warden, with the members of the Vestry remaining practically the same. Plans for improvement in vestry accommodation were approved, and the gratitude of the parishioners expressed to the Wardens and Vestry, Sunday School teachers, choirmaster and choir, and to the W.A., and the members of the "Happy Hour Group."

The annual meeting of the W.A. was held on Thursday, January 19th, at the rectory. Sub-

stantial progress being reported during the year. Officers elected for the year were: President, Mrs. H. J. Reid; Vice-Presidents, Mrs. W. Leversedge, Mrs. A. Taylor; Secretary, Mrs. G. Williams; Treasurer, Mrs. R. J. Bell; Dorcas, Miss G. Bury; Little Helpers, Mrs. Lambert; U.T.O., Mrs. P. Williamson.

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Rural Deanery of Pembina

ST. MARY'S, BARRHEAD

The Rev. C. E. Wolff

Amidst the hurry and bustle of Christmas we missed sending in our notes for the January issue of this magazine. The highlight of our Christmas services was the carol service held on the Sunday before Christmas. A choir composed of twelve of the younger members of our congregation sang a large selection of Christmas carols. The large congregation present enjoyed this effort of the choir and we hope that this carol service will become an annual event at St. Mary's.

"King Winter" in all his fury descended upon us on Christmas Eve and as a result the Christmas morning congregation was not as large as was expected. However, about thirty people turned out and we had a joyful service.

The annual meeting of St. Mary's W.A. was held in the vicarage, on January 11th, when the following officers were elected for 1939: President, Mrs. I. Williams; Vice-President, Mrs. B. Hanson; Secretary-Treasurer, Mrs. O. Brown; Dorcas, Mrs. Hanson; Social Service Secretary, Mrs. C. E. Wolff; Little Helpers' Secretary, Mrs. E. G. Hooper.

The Secretary's report told us of a year's work well done.

The annual parishioners' meeting was held on January 18th. The Churchwarden's report showed that all commitments and assessments for 1938 had been met and a cash balance with which to start 1939. The report also showed an increase in the church offerings over the previous year. The Sunday School report shewed a record number of children on the roll; all commitments met, and a small cash balance at the end of 1938. The Vicar, in his report, was pleased to record a slight increase in church attendances and a large increase in the communions made during the year.

The following officers were elected for 1939: Vicar's Warden, Mr. N. C. Parsons; People's Warden, Mr. E. F. Watherston; the Vestry, the Wardens (ex-officio), Mesdames I. Williams, O. Brown, N. C. Parsons, B. Hanson, Messrs. B. Hanson, E. G. Hooper, H. Hooper, W. C. Garrioch, A. Wood, A. Staniland, A. E. Beecroft, and O. Brown.

Votes of thanks were extended to the W.A., the Sunday School teachers, Mr. Parsons, organist, and all other officers.

The Vicar held Christmas services at Lac La Poudre, Belvedere and Sion during the week before Christmas. Christmas services were held at Heaton Moor and Fawn Lake on December 12th, and at Glenreagh on December 18th.

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CHURCH MESSENGER

ST. JOHN'S, FAWN LAKE

The Rev. C. E. Wolff

The annual meeting was held on January 8th. The financial report showed that all commitments for the year 1938 had been met in full. All those who held office during 1938 were re-elected for 1939.

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ONOWAY

Miss B. Onions and Miss C. Bee

During Christmastide the Rev. A. deV. Hunt stayed in Onoway for several days in order that Holy Communion could be celebrated in the country districts as well as in Onoway.

We were able this year to keep our Patronal Festival with a celebration of Holy Communion on St. John's Day.

The Sunday School had their Christmas party on December 29th and all had a very happy time.

Parties were held at the following country places: Rich Valley, Brookdale, Abbeywood, Calahoo and Stettin. Thanks are due to all who helped to make the parties possible and enjoyable.

The annual meeting was held on January 4th. The following reports were read and adopted: The Secretary's report; the Financial statement; the W.A. report; Sunday School; the Little Helpers; The Guild of St. Agnes; the Guides, Cubs, and Brownies. These reports showed that a definite progress had been made in the parish during the last year. The Rev. W. A. deV. Hunt asked Mr. Gerad Turnbull to stand again as Rector's Warden. Mr. Harry Galliford was again elected as People's Warden. The new Vestry was elected as follows: Mr. Looker, Mr. S. Yeoman, Mr. W. Ball, Mrs. Stevenson, Mrs. Armitstead, and Mrs. Parker. Mrs. Dunham was asked to continue as Secretary to the Vestry.

The annual meeting of this branch of the W.A. was held on January 12th. The officers elected were as follows: President, Mrs. Chisman; Vice-President, Miss Onions; Secretary, Mrs. Parker.

A pancake supper has been arranged for Shrove Tuesday.

We are looking forward to a visit from the Wabamun Scouts on February 10th, to present for Onoway a concert which was a great success in their own district. Our share of the proceeds are to be for the Cubs and Guides.

Brookdale W.A.

At their last meeting the following officers were re-elected for this year: President, Mrs. Gonnet; Secretary, Mrs. Brandt.

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WABAMUN MISSION

Rev. C. Cuttle

Throughout the whole Mission the envelope system of direct and regular giving is taking hold but the business of contacting individuals over so wide a field is of necessity a slow process.

Looking back over the past year there seems to have been an appreciable advance in the knitting together of the scattered parishes into something like a working unit of the larger church. More prayers, more communions, more restorations, more givings, have all helped to revive the corporate spirit.

At Wabamun we entertained the Deanery clergy on the Feast of the Conversion of St. Paul. The Rev. S. F. Tackaberry who is to be our new Secretary-Treasurer was a welcome visitor on this occasion.

Annual meetings of the Orders of Saint Francis and St. Clare resulted in the following elections: O.S.C., Priors, Miss Nellie Hancock; Recorder, Miss Margaret Halhead; Librarian, Miss Rosemarie Mock. Miss Hilda Margerison is President again. Mrs. George Margerison has given splendid assistance with the making of saleable articles. The fact that the new church furnace has almost been paid for by this organization, speaks for itself.

O.S.F.: Prior, Alfred Halhead; Master of Servers, Oscar Skutle; Recorder, Walter Brusnyk.

Duffield

At Duffield: Mr. Jack Kirby and Mr. Feonlea Rowe continue to act as Wardens of St. Matthew's. Mr. Tom Rowe and family have moved down to the outskirts of the village, where they have built themselves a fine roomy house of squared logs. Mr. Reg. Henry is at Campion College, Regina, and has been attending St. Peter's Church there.

Rexboro

General attendance at services: fair to good. Rexboro' has seen an increase in new families and hence in the number of occupied seats in church. We welcome the Symes' to the old Bleakley home on Whitewood Lake. Mr. John Symes has been teaching regularly in the Sunday School at Wabamun. Older men around who have made no offer of help might take the hint. And the Church Schools are not the only urgent calls to service!

There has been a general improvement in church attendance but we must not rest content with present achievements.

We sympathize with those who have been honestly prevented from sharing fully the Church's corporate life. To the others the real issue lies in the question from Holy Scripture: "What think ye of Christ?"

Entwistle

Mr. John Greaves is still down at Drumheller; we miss him here.

On the fourth Sunday after Epiphany, Betty Jean Hamar, Shirley May Hoople, and Wayne George Young received the Sacrament of Holy Baptism,

being "grafted into the Body of Christ's Church" and "made living members of the same."

Without a doubt the Scout show "went over." The spontaneous applause and the good turn out was much appreciated.

St. Paul's, Evansburgh

We congratulate Mr. and Mrs. Charles Couves on the birth of a son, Edwin Eric, who was baptized on St. Stephen's Day.

We are very sorry to learn of the illness of Mrs. Saxer of Holly Springs, who is now in the Royal Alexandra Hospital. The prayers of the Church are being made on her behalf.

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MAYERTHORPE MISSION

The Rev. W. deV. A. Hunt

Writing these notes on the Feast of the Conversion of St. Paul brings to mind the challenge of the heroism and indomitable will of the great apostle. He was faced with many enemies, with bitter opposition and much physical suffering. So, in many parts of the world, is the Church today. We, her children, need to meet the hostility or indifference of the world in Paul's spirit: letting neither active persecution nor contemptuous criticism turn us from making Christ manifest in our generation and still less letting "fifty below" or a hockey game turn us from our duty towards God.

From the viewpoint of the Mission as a whole the most important event of the month was a meeting held in Mayerthorpe on January 9th, attended by delegates from Sangudo, Padstow and Mayerthorpe. At this meeting it was decided to elect a Mission Council comprising representatives from all points throughout the district where services are held. The Council is to meet at least twice a year to discuss matters of interest to the whole district.

The annual meeting of the Mayerthorpe W.A. for the election of officers was held at the home of Mrs. Stratton, on Saturday, January 14th. Mrs. A. A. Knight was re-elected as President, with Mrs. Kidd, Sr., as Vice-President. Mrs. C. Watson is the new Secretary and Mrs. H. Grigg the Treasurer. Mrs. S. Martin was appointed as the Prayer Partner and Mrs. M. Knight as President of the Junior W.A.—a branch of which organization is to be formed in February.

The annual parish meeting of St. Luke's Church was held in the Vet's Hall, on Monday evening, January 16th. There was a good attendance and much interest was shown in the numerous problems facing the parish in the coming year; especially the problem of meeting the vastly increased apportionments.

Mr. S. Martin was again appointed Vicar's Warden and Mr. A. Lewis was elected as People's Warden, with Mrs. M. Knight as Secretary to the Vestry. Mr. D. Heald was elected as the Parochial Treasurer.

A social gathering around a well laden table concluded the meeting.

The Nativity Tableau, and the play, "The Bishop's Candlesticks," were presented in the weeks following Christmas, at Mayerthorpe, Padstow and Greencourt. The Sunday School children at each point presenting the former, and an adult caste from Mayerthorpe presenting the latter. The attendance at all points was very disappointing, though those who were present expressed their great appreciation of the presentations.

The parish hall at Padstow has now been made very comfortable and a stage has been built by Mr. H. Astles.

The Adult Bible Class held in the vicarage on Monday evenings seems to be fulfilling a real need, though some of those who originally requested it very seldom attend.

The departure for Edmonton of the late People's Warden, Mr. C. A. Disturnal and his family, has caused great regret to St. Luke's congregation. In the words of the Psalmist: "We wish them good luck in the Name of the Lord." We hope to see them again when the summer holidays come, and the shades of Isaac Walton lure them beneath the shadow of House Mountain.

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EDSON AND ST. PAUL'S MISSION

The Rev. T. J. Matthews

The annual meeting of the W.A. was held, as usual, on the first Thursday in this month, but unfortunately there was rather a small attendance. New officers are: Mrs. Dobson, President; Mrs. Hardacre, Vice-President; Mrs. Whelpley, Secretary; Mrs. Jellis, Treasurer; and we are fortunate to have Mrs. Geo. Harrison again in charge of the Dorcas work. Preparations are being made for a church social, to be held early next month.

Mrs. Broughton s kindly taking over the Intermediate Girls at resent, and Miss Dorothy Churchill the Juniors. Mrs. White is again in charge of the Little Helpers, who are to have a rally on the 27th. Mrs. Elliott is still, we are glad to say, Superintendent of the Sunday School, and is assisted by five teachers.

There have been three funerals in this last month; that of little Mary Lydia Jeffery, on Dec. 26th; baby Woodcock (Gerald Bertram) on Jan. 14th, after only a day's illness; and Mr. George Moore, father of Mr. Fred Moore, also on the 14th. The Junior Choir have assisted at these funerals. Mr. Geo. Williams, late of this parish, is to be buried in Edmonton. May their souls rest in peace.

"I dimly guess what Time in mists confounds;
Yet ever and anon a trumpet sounds
From the hid battlements of Eternity."

—FRANCIS THOMPSON.

The new version of the hymn book has been ordered for Foothills and Sterco.

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ST. MARY'S, JASPER

Canon G. McComas

In this issue of the "Church Messenger" our parish notes must necessarily to a great extent be concerned with annual meetings. Just as the first month of the year was called after the old Roman god, Janus, who had a double head, looking both ways, so during this month our various church reports deal with the work of the organizations carried on during the year lately passed with its successes and failures and we face the new year, just begun, with a determined hope and prayerful longing to achieve better results. If that is our aim then such meetings are well-worth the time and trouble expended.

Our W.A. annual, held on January 13th, with its several reports read and adopted, afforded much encouragement. All obligations had been met in full and a balance in the bank was a little larger than at the end of 1937. In spite of the departure from the parish of several old members the number on the roll remains about the same. The President's report, the Secretary-Treasurer's, the Little Helpers' and the others were of real value and showed an amount of consistent work for 1938. The following officers were appointed: Hon. President, Mrs. G. McComas; President, Mrs. George Arkwright; Vice-President, Mrs. Nunn; Sec.-Treasurer, Mrs. W. L. Wachter; Dorcas Secretary, Mrs. C. Milner; Leaflet Secretary, Mrs. Edenborough; Prayer Partner, Mrs. W. Popey; Thank Offerings, Mrs. Greenwood; Sick Visitor, Mrs. W. Popey; Brownies, Mrs. Mahood.

The general meeting of parishioners, in the parish hall, on 18th January, was well-attended and all the reports presented were adopted with no little amount of enthusiasm. The Vicar was in the chair. The following slate of church officers for 1939 was appointed: Vicar's Warden, Mr. D. B. Mahood; People's Warden and Treasurer, Mr. W. Coupland; Envelope Secretary, Mr. D. B. Mahood; Auditor, Mr. J. Horsfall; Members of Vestry, Mr. Snape, Mr. Woodford, Mr. White, Mr. Eyre, Mr. Stone, Mr. Edenborough, Mr. Bailey, Mrs. Jackman, Mrs. Wachter; Synod Delegates, Messrs. Snape and Mahood, alternates, Messrs. Coupland and White; Treasurer Organ Fund, Mr. Woodford.

A pleasant social hour with refreshments was held after the business was transacted.

Holy Baptism: January 8th, Maureen Elaine Mahood; January 15th, Darlene Alice Cox.

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Rev. Canon T. E. Rowe, D.D.	10523 99th Ave.
Rev. L. D. Batchelor.	12208 103rd Ave.
Rev. C. B. Beck.	10161 107th St.
Holy Trinity	
Rev. Canon G. G. Reynolds, Rural Dean, 8319 101 St	
Christ Church	
Rev. G. P. Gower.	12110 102nd Ave.
St. Faith's	
Rev Canon C. F. A. Clough	11520 94th St
St. Stephen's	
Rev. J. C. Matthews.	9537 109th Ave.
St. Peter's	
Rev. Canon S. F. Tackaberry.	11138 127th St
St. Mary's	
Rev. C. Storey.	10744 111th St
St. Luke's and St. John's	
Rev. W. H. Hatfield	9014 85th Ave
St. Mark's	
Rev. C. Storey.	10744 111th St.
St. Paul's	
Rev. G. Schultz.	Jasper Place
Good Shepherd	
Capt. W. R. Baker.	10973 126th St.
Fort Saskatchewan	
Rev. G. Schultz (Special License)	
Rev. W. Edmonds	11146 91st Ave.

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Rev. Canon W. Leversedge, Rural Dean, Vermilion	
Mr. F. Baker.	Manville
.....	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
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